

A

Retropective-Glafs

For the Mis-led

QUAKERS;

Whereby They (as well as Others) may see the
Deceivableness of their Ring-leaders, and
well perceive their deep-laid

HYPOCRISIES.

- I. By their pretending, that they cannot seek to outward Authority; whilst no People upon Earth seek more to outward Authority.
- II. By their Mock-Parliament, shewing thereby, that they have a Government within the Government, and directly opposite to it.
- III. By a Sermon prepared for *George Whitehead*, containing a full Answer to a Book they presented to the Parliament, Anno 1709.
- IV. By a Court of Conscience, held November the 24th, 1709. viz. *A just and lawful Tryal of the Quaker Teachers, by a perfect Proceeding against them; and they being Righteously Examined, Weighed and Measured; They, by their own Rule are Judged and Condemned, as being contrary to the Patriarchs, Prophets, Apostles, and all the Ministers of Christ in former Ages; And they being brought to the Bar of Justice, these Things are truly charged, and legally proved upon them by Sixty Witnesses (who being Dead yet speak) and by the Verdict of a Jury of the Neighbourhood, found Guilty and Condemned, and Sentence pronounc'd upon them accordingly.*
Shewing also,
- V. That as they differ from all Christians, so they agree with the Gentile Idolaters. By a Parallel between them and *Julian the Apostate*.

To which is prefix'd, a Reply to *J. Whiting's* late Sheet.

Written by a Servant of the Church, FRANCIS BUGG.

PART VI. Price 3s.

I have used Similitudes, Hos. 12. 10. Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lies in Hypocrisies, having their Consciences seared with a hot Iron, 1 Tim. 4. 1, 2.

LONDON:

Printed for the Author, and Sold by *R. Wilkin* at the King's Head, *J. Knapton* at the Crown, and *W. Carter* at the Rose and Crown in *St. Paul's Church-Yard*. 1710.

An Apologetical Advertisement to the Friendly Reader.

First, For that I cannot conclude this Folio, with an Index at this time, as I did intend, and gave Notice thereof, having still some Matter of Moment to offer, in order to compleat what I have began. And which with Six or Eight Sheets the next Year, I hope to finish, with an Index to the whole.

Secondly, The Errors of the Press being more than usual, occasioned chiefly by my being 60 Miles distance at the Printing hereof, for which I refer to the *Errata*; but must Apologize more particularly for that in P. 5. l. 19. where Read *Reputation for the Name of Protestant, or give any tolerable Security to the Government.*

Thirdly, That for want of Time, for I can allow my self but Four Months in the Year (from my other Business) both to read Authors and write the Part I am upon. 1. Having also no help. 2. Being forced to send Copy at several Times to the Press, often forgetting some Things sent, thereby occasioning some Things to be Printed over and over, yet not without their Signification: And since my Design by this Folio, is to make as full a Discovery of the Quakers Principles, and the Danger of them, as I can; I hope, these Things considered, may Apologize for me, especially where Charity has the Ascendant.

Fourthly, That by the length of time, the Quakers may have the better Opportunity to object if they can, and by a publick Conference *Viva Voce*, disprove what I Write; if not, their Silence will be taken *pro confesso*, for *Nilil Dicit* is confessing Judgment.

The Contents of the several Sections following.

Seçt. XXXVII. Shews, that the Quakers can and do seek to Outward Authority, contrary to their Pretences. Their Observation on *Francis Bugg's* Abstract, noted. Their Petition for their Clause, touching their Marriages, with the Events thereof. Reasons against their Advances. Their Letter deliver'd to Members of Parliament, with Remarks thereupon. A Letter to *G. Whitehead*. A Reply to three Instances, shewing their Way of Answering Books or Papers. Their Reasons why they refus'd to meet *Mr. Keish*; with a suitable Reply from another Hand. The Challenger Challeng'd; or, *John Whiting's* Challenge accepted by *Francis Bugg*.

Seçt. XXXVIII. Shews the Quakers Politicks, by their Mock-Parliaments, by their Canon Laws, their executive Part of their Independent Government. *John Whiteing* posted for a Coward.

Seçt. XXXIX. A Preface to the Sermon for *G. W.* Remarks on Bishop *Latimer's* Sermon, on *Mr. Farmer's* Book; on *Eusebius*, the *Arian* Champion; on *St. Athanasius*, and Six other Champions for the Orthodox Cause; with a Postscript of the Quakers new Religion.

Seçt. XL. A Sermon for *Geo. Whitehead*, *W. Bingley*, *J. Whiting*, and *B. Bealing*; with *Geo. Whitehead's* Conclusion by Damnation and Prayer. *Mr. Timson's* Christian Testimony, *William Demsherries* Blasphemy.

Seçt. XLI. An Objection Answered. A Platform of 12 Quaker Rules, by which themselves are Tryed. Six notorious Lies by *Fox* and *Whitehead*, Twenty Five Signs of the Quakers Hypocrisies. Their Impudence in Summoning the Bishops and Clergy to their pretended Courts. Their Insolence in Trying, Judging, Condemning, and Sentencing them to Hell. And that by their own Law of Retaliation, the Quakers are Summon'd, Try'd, Judg'd and Condemn'd: With Reflections on their Doctrine; shewing, wherein they agree with *Julian* the Apostate, as well as disagree with all Christians in the whole World.

ERRATA.

Preface, p. lxvi. for *weight*, r. *wait*.

PAGE 501. line 50. for *the*, read *his*; p. 509. l. 4. f. *dind*, r. *bind*; p. 519. l. 30. f. 36, r. 63; p. 521. l. 19. r. *Reputation for the Name of Protestant, or give any tolerable Security to the Government*; p. 533. l. 24. dele *all*; p. 534. l. 15. r. *alone sent of God*; p. 535. l. 32. r. *draw to*; p. 536. l. 10. r. *true Ministers*; p. 540. l. 41. r. *in the Light alone*. l. 45. r. *ever to depend*; p. 543. l. 4. r. *To you all this is the Word of God*; l. 55. ib. dele *be*; p. 546. l. 40. f. *you that you*, r. *you that all*; p. 551. l. 28. f. *Christs*, r. *Christ*; p. 555. l. 33. f. *never*, r. *near*; p. 558. l. 25. f. *decreed*, r. *decry'd*; p. 560. l. 3. dele *of*; p. 566. l. 36. f. *for*, r. *fourth*; p. 567. l. 8. r. *his Followers*. l. 45. ib. r. *they that be*. p. 568. l. 53. dele *is*; p. 572. l. 44. dele *of*; p. 573. l. 33. f. *stamp*, r. *stamp*; p. 574. l. 44. r. *of slandering*; p. 580. l. 53. f. *People*, r. *self*; p. 581. l. 20. f. *Propbets*, r. *Propbesies*. l. 21. p. ib. f. *inspid*, r. *inspired*; p. 583. l. last, dele *Transgressors*, r. *in a different Character*; p. 584. l. 61. f. *boast*, r. *boast*.

To the Honourable, the House of Commons, Assembled in Parliament.

May it please your Honours,

IT is well known, that the Quakers from their Beginning, have frequently presented their Books to the Parliament, begging this, that, and the other Favour: Notwithstanding their Pretences that they cannot seek to outward Authority, and that of all People they cannot bear to be confronted: for to confront them, they interpret, is to confront Authority, turning the Opposition made to their Advances, to be confronting the Wisdom of the Government. But I knowing their main Design in their Approaches, is to supplant Christianity, as by their Doctrine is manifest; have thought it my Duty, both as a Christian and Free-born Englishman, to discover their Design to the Government, (as in Duty bound) by exposing their Errors to publick View.

And therefore, as I have these Eighteen Years, with no little Pains and Charge, acquitted my self in this Behalf; even so I humbly beg leave this once more to lay before your Honours, as well the Methods they use to withstand my Words, as a further Demonstration, that their Design has been, and still is to undermine the Christian Faith, and next, your Patience to hear what I have to say; and if I do not acquit my self upon Examination, as becomes both a Christian and an Englishman, let me suffer as an Evil-doer. For as no Man ever saw a Sheet of this Book, until sent to the Press, so am I only Answerable for what is Faulty therein; But, on the other Hand, if what I say be proved true, and be consistent with the Protestant Religion by Law establish'd, I am in hopes both of your Favour and Protection. And,

First, As to their Method; I remember that in Anno 1699, I presented a Book to the Parliament, to which they reply'd by their Book, *A just Censure*, &c. by Nameless Authors, though thought to be wrote by W. Penn, which is contrary to their own Rule; for when he wrote his *Winding Sheet*, &c. against a Nameless Author, he Reviles him thus: *A very Night-Bird* [tis well he did not say a Gaol Bird] *a Wanderer, one that looks and creeps about like a Vagrant, that little, great, Pragmatical — A Monster, all Tongue and no Ears; who in the Dark, bestors every Perswasion, has shewn himself unworthy the Name of a Man — Bursting with Folly and Revenge, Shallow-head, Master of Ignorance, who never durst let his Name to any publick Thing that ever I saw.*

Thus do they frequently Contradict their own Rule; therefore whenever you see their Replies without their Names subscribed, your Honours may depend there is a Snake in the Grass in it, viz. So false, as they dare not publickly own it.

Secondly, W. Penn in his Book, *The Counterfeit Christian*, &c. hath this Maxim, as a Rule for Authors, P. 7. *He that would clear himself from any Charge, must be sure, to take into his Answer, the Matter of the Charge, or else he shuffles with his Adversary, and makes no allowable Defence for himself.* Now in this Book of theirs, *A just Censure of Francis Bugg's Address to the Parliament*, They act quite contrary to their own Maxim, for neither in that Book, or any other of their Replies to my Books or Papers, do they take into their Answer the Matter of the Charge, evermore dropping the principal Words, whole Lines and Paragraphs, which renders them Shufflers, and their Defences not Allowable by their own Rule: But,

Thirdly, In their said Book, *A just Censure*, &c. P. 12. *What he, Francis Bugg, and his Three Seconds alledges, hath been said long before them, by abler Pens than his or theirs, as J. Faldo, Tho. Hicks, and others;* I grant that their Pens were much abler than mine is, and therefore I beg leave to transcribe some few of their true Sayings, cited by W. Penn in his Book, *The Count. Christian*, &c. P. 11.

Anabaptist, *May I not conclude, that the Reason why you so freely Rail against, and Reproach your Opposers, is only to secure your Credit with your Profelites [and others of whom you expect Favours]?*

Quaker, *It concerns us to render them as Ridiculous as we can, and to make our Friends believe, that they do nothing but contradict themselves; and if this fail, to insinuate something by way of Question, which may be Reproachful to them: With much more of the like Tendency, &c. which their frequent Practice confirms.*

Fourthly, *A just Censure*, &c. But we [says W. Penn, or their Caball] must Premise, lest we should be misunderstood, that we would not be thought to excuse our selves from ill Things if guilty, because he, and his Abettors are ill Men, for that will not excuse us. — For we will allow [I am glad of that] That what an ill Man Alledges, when it is upon good Authorities, is Valid — Let every Thing have its due Weight, and we will abide the Consequence of so fair an Enquiry.

In this Concession there seems to be some Reason, (though I never expect they'll practise it) though mix'd with the Leven of Quakerism, viz. A slanderous Insinuation, ill Men. For who, that ever Wrote against their Errors, were not by them so accounted? Why then should I think to escape? I therefore will say with the Prophet respecting them, *Can the Ethiopian change his Skin, or the Leopard his Spots? Then may ye also do good, that are accustomed*

The DEDICATION.

customed to do evil, Jer. 13. 23. Therefore since they have thus premised, namely, That they would not be understood to excuse themselves from **ill Things** if guilty, because said by **ill Men**, if grounded upon good Authorities, I therefore, in the Sequel of this Discourse, have quoted their **own Books and Sayings**, which they have declar'd in Print to be of greater Authority than the Bible, though I have little Hopes that they will abide willingly, (much less Petition for it) the Consequence of a fair Inquiry.

Having thus laid down four Rules, by which the Quakers Practices may be measured; I do most humbly beg of your Honours to observe their Replies to what I either have or shall say by way of Charge out of their Books; and then, upon Examination of us both, I cannot but believe, but you will soon perceive the Emptiness of their Flourishes, how splendid soever they may at the first Sight appear.

I remember that when I was a Quaker, I have heard Geo. Fox, towards the Close of a yearly Meeting, exhort the Deputies, that when they came to their respective Habitations in the Country, That they should apply themselves to Members of Parliament, &c. Yet even then, in their Books, they inveigh'd against others, for seeking to outward Authority. So deceitful were they always, by pretending one thing, and practising another.

Wherefore if your Honours please but to ask them some few Questions, when they come to Visit you; Two, or at most Three at a time, in order to find them out, it may be necessary, viz.

Member, Well Friends, what is your Business, what is your Request at this time?

Quaker, We have a Favour to ask of thee, understanding thou art a moderate Man.

Membr. But I perceive you hold dangerous Opinions, tending to supplant Christianity.

Qua. Friend, we are misrepresented, thou maist understand we have many Enemies.

Membr. That may be, but your Books prove the same, what can you say to that?

Qua. Indeed there are some Passages in our Friends Books, that are not so cautiously Worded as we could desire; we affect not some Words and Say-

ings, as Printed. But here is a little Book, *The Christianity of the People called Quakers*, please to peruse it, and thou wilt find that we differ from the Establishment, only in a few School-Terms, &c.

Reply, I knowing, and having made it appear, P. 531, that they mean not any one Position in that Book, *the Christianity of the Quakers*, &c. I shall here present your Honours with a convincing Argument, that what I say is true, and that by their personal Approaches, as well as by their Books they present your Honours with, they do but feign themselves just Men, like those evil Spies sent to betray Christ, mentioned Luke 20. 20. pray observe this Instance, viz.

Anno 1697, Geo. Whitehead wrote a Book on the behalf of the Quakers, entitled, *A sober Exposition, where in* P. 135, he thus saith, having first laid down 12 Positions like those in their Book aforesaid, *The Christianity of the Quakers*, &c. viz. *These things* (says Geo. Whitehead) *we sincerely believe and own; and we know of no other Doctrines preached, maintained, or received among, or by Us, since we were a People, contrary to these before-mentioned; nor do we own any contrary thereunto*, signed in behalf of the Quakers, by Geo. Whitehead. Now had he said, *Nor do we own any Doctrines*, in any of the *Books* wrote by any, either now, or heretofore, *called Quakers*, it had been very much to the Purpose; but to shew that even this very Passage is a great Sign of their grand Hypocrisy, even in this very Book, *A sober Exposition*, &c. he had spent near 100 Pages in defending those Doctrines preached, maintained, and defended by the Quakers, as contrary to those 12 Positions, as Light is contrary to Darknes.

Wherefore it is humbly prayed, that your Honours will please to condescend to have them cross examined, and then you will soon find that their whole Business is to deceive, and that their private Approaches, whether Personal, or by Books, are nothing but Counterfeit. And then, as Solomon by his Wisdom in the Case of the two striving Harlots, your Honours will soon find, who is the true Mother: Which that you may do, is the humble Petition and Prayer, of

Your Honours most Humble

and most Devoted Servant,

FRANCIS BUGG.

January the 4th, 1700.

The PREFACE to the Christian Reader.

Christian Reader,

I Have some few things to lay before thy View, in order to confirm thy Persuasion of the Truth of what thou wilt meet with in the following Treatise; and *First*, by a Hint of their Doctrine: *Secondly*, by their insolent Boldness to

the Government, in which may be seen a violent persecuting Spirit, had they Power to their Will: And, *Thirdly*, the Vanity and Emptiness of their pretended Prophecies: And these in their Order. And

First, A brief Hint of their Principles touching Religion.

First, take a Hint of their Principles, and that from their first Founders. For thus saith Geo. Fox, *The Saints, God, and Christ, all come up to be one Light. News coming up, &c.* p. 27. This Doctrine came from the Ranters, espous'd and broach'd by Geo. Fox, and lick'd up and defended by the Quakers; and hence they teach, that there is no Distinction between the Saints and Christ. See *Gr. Myst.* p. 174. And therefore they teach in Print, that the Names, Jesus and Christ belong to every Believer as well as to the Head. *A Quest. to Professors, &c.* p. 20, 27. That is to every Quaker (for they account none Believers but themselves) as well as to Jesus of Nazareth, that suffer'd on the Cross; for they tell us, that they abominate all Distinctions between Christ and his Saints. *The Sword of the Lord drawn, &c.* By Christopher Atkinson, and vindicated by Geo. Fox, in the Page above-noted; and therefore they affirm, that none can be saved except they believe in the Light within, as the Object of their Faith. See Burrough's Works, p. 732. And that never any that follow the Priests, shall ever come to the Knowledge of the true and living God; p. 34. *ibid.* wholly denying Justification by the Righteousness of Christ, wrought without them, p. 644. *ibid.* And altho' the Apostles thought it not below them to learn out of the Holy Scriptures, saying, *Rom. 15. 4.* For whatsoever things were written aforetime, were written for our Learning, that we, through Patience and Comfort of the Scriptures, might have Hope. I say, tho' the Apostle accepted of the Scriptures, and thought it not below him to learn out of them, yet the Quakers utterly deny them, so as to learn out of them, affirming, That they neither teach to worship or serve God, p. 408, 446, 447, 485. *ibid.* Moreover, that as to them, they are wholly useless, and that they should have known their Religion and Duty as well tho' there had never been Word of Scripture written. See their Book, *Some things relating to Religion, propos'd to the Royal Society;* by Isaac Penington, p. 7. 1663. Thus they having wholly deny'd the Scriptures, to all those Ends and Purposes for which they were intended, namely, for a Rule of Faith and Practice, as those Places above-quoted, fully demonstrate, whereupon, the Ministers in those Days, propos'd to them several Queries, in order to find out, if possible, their true Meaning, from their double, doubtful, and unintelligible Jargon, which at length, John Bunion got out, as in Burrough's Works, p. 149. Some few of his, and other Ministers Queries, I shall here

briefly recite, with so much of their Answers as are pursuant to the Terms of them, avoiding their Tautologies, which are endless, viz.

Query III. *What Scripture have you to prove that Christ is, or was crucified within you, risen within you, ascended within you?*

Ans. There is no Scripture that mention any one of our particular Names, and thy Query is rais'd from thy Misunderstanding of us, but Christ is within us, we dare not deny.

Query IV. *Is that very Man that was Crucified on Mount Calvary, between two Thieves, whose Name is Jesus, the Son of Mary; he the very Christ of God, yea, or nay?*

Ans. Yea, he is the very Christ of God.

Que. V. *Is that very Man, with that very Body, within you, yea or nay?*

Ans. The very Christ of God is within us, we dare not deny him.

Que. VI. *Was that very Jesus that was born of the Virgin Mary, a real Man of Flesh and Bones, yea or nay? And if so, then did that Man Jesus go away from his Disciples, and not into them lodily, or in his Body? Or did he with that Body of Flesh, go into his Disciples, as some fond Dreamers think?*

Ans. What the Scriptures speak of Christ, we own to be Truth, and own him to be what the Scriptures speak of him, but Mens Imaginations of him we deny.

Que. VII. *Hath that Christ, that was with God the Father before the World was, no other Body but his Church? If you say no, as it is your wonted Course, then what was that in which he did bear the Sins of his Children? If you say it was his own Body on the Tree, then whether that Body, in which he did bear our Sins, was, or is, the Church of God, yea, or nay? Again, if you say he hath no Body but his Church, then I ask what that was that was taken down from the Cross?*

Ans. In this Query, thou hast not only queried, but slandered; therefore, *First*, thy Slander I do remove: It is not our wonted Course to say, Christ hath no other Body but his Church; thou art herein, as in other things, a false Accuser, but we say the Church is Christ's Body: And it is sufficient for Salvation to know Christ Jesus to be Head in us, and over us, and our selves to be Members of his Body, and what thou intendest by making so many Foldings in one Query, it may be judged, is to ensnare, and in that thou answerest thy self for us in something, that thou mayst have a farther Ground

[a] to

lviii The PREFACE to the Christian Reader.

to lay a deeper Snare: We do deny thee, and thy Spirit, and see thee to be only feeding in thy Imaginations, upon the Report of things without the

Life, and thy Religion stands in Disputes, and Controversies, and Querying, and many Words, &c.

Some Remarks upon these Queries, and their Answers.

Reader,

I am the longer upon this Head, because it is the main Point, by which they deceiv'd the Parliament, and upon which Deceit they gain'd their Toleration, for in their Positions then presented to the Parliament, they pretended sincerely to believe the Incarnation of Jesus Christ, that he was true God, and perfect Man, even that Person who was Born of the *Virgin Mary*, of which they believ'd not one Word, therefore we must have Line upon Line, Things over and over: See *Part II.* p. 91. where there said Positions are at large recited. (And to make it appear, they do not now believe a Word thereof, if their Principles be the same they were then, and that in every Respect, as they now tell us in Print, as from their late Books I have prov'd in *Part V.* p. 379.) I shall yet add some other Queries, and their Answers, to confirm what I say; tho' from their Answers to these Queries, it doth plainly appear, as well from their Words as their Dodging Answers, That they utterly deny the Humanity of Christ; as from *Que. III.* being asked what Scripture they had to prove that Christ is, or was Crucify'd within them, Risen, and Ascended within them? They Answer, what Scripture mentions their particular Names, a tryling Go-by. To the IVth, Whether that very Man that was Crucify'd between two Thieves was the Christ of God? They answer, Yea; but mean not a word of it. As by the Vth *Que.* is manifest, viz. Whether that very Man so Crucify'd, with that very Body Crucify'd, was in them, Yea or Nay? To which he as positively answer'd Yea: Which *W. Penn.* in his *Christian Quaker*, &c. confess'd, was not so much as in any Man, and so will all Men in their Wits grant. Again, as to the VIth Query, Whether that very Jesus was a real Man, and as such went not away, but into his Disciples? They answer, What the Scripture speak of Christ that we own; a meer Go-by. And as to the VIIth, Whether Christ had any other Body than his Church? You see their Answer, I say, they; because this Book of *Burrough's* is recommended by *Fox*, *Whitehead*, *Howgill*, *Coale*, &c. all Prophets and Teaching-Quakers. I now proceed to some other of their Answers to the like Positions, for their own Writings are our best Construing-Books to unfold their Mystical Romances.

Position 3. That God Almighty, who is the Creator, is eternally distinct from all the Creatures, in his Being and Blessedness.

Position 8, 10, 11. That Jesus Christ is God and Man in one Person. That he was Crucified at Jerusalem, and rose again the third Day, and ascended into Heaven. That this same Jesus Christ being the only God and Man in one Person, remains for ever a distinct Person from all Saints and Angels, notwithstanding their Union and Communion with him.

Note, That *Dr. Goodwin*, *Mr. Nye*, and *Mr. Simpson*, three London Divines, Anno 1653. presented to the Parliament 16 Positions or Principles of Faith,

which these Four are a part of; to which Positions *Christopher Atkinson* by his Book, *The Sword of the Lord drawn*, &c. reply'd, and his Reply defended by *Geo. Fox*, in his *Great Mystery*, &c. p. 147. and of which more hereafter in *Sect. XLI.* but in *Part II.* p. 109, to p. 113. the whole 16 Positions, with *Atkinson's* whole Book in Answer to them, are printed. But take his Answer in brief to these 4 Positions above-noted, as followeth, viz.

'The Being of God is not distinct from them that are begotten by him: For as the Father and the Son are one without distinction, so are they that are begotten by him. And here sottish Minds, your imagin'd God beyond the Stars, and your carnal Christ, is utterly deny'd, and testify'd against by the Light——And whereas you say that Christ is God and Man in one Person, it is a Lye——And that Christ remains for ever a distinct Person from all Saints and Angels, notwithstanding their Union and Communion with him, your Words are utterly deny'd and detested, and your Distinctions are abominable, p. 3, 5.

Again, *Mr. Wright* in his Book, *A Testimony to the Son of Man*, &c. p. 100. having said, This is the Testimony of Truth; Christ Jesus the Lord is a distinct Person from all Persons besides himself; never Man was the Son of a Virgin but *He*; it is *He* only that was conceived in his Mother's Womb, by the Operation of the Holy Ghost; so that *He*, and *He* only is perfect God, and perfect Man in Nature and Substance; no Man else in the whole Creation is so. It is *He* that hath two distinct Natures in one entire Person.

Now hear *George Whitehead's* Reply, in his Book *The Son of Perdition Revealed*, &c. p. 11. 'What gross Confusion is this *Joseph Wright* in? What gross Blindness is this Man in? See how this Man hath gone about to shut Christ's Nature and Light out of all People? And how his Doctrine tends to keep all People in Darkness, by telling of two distinct Natures in the Person of Christ, and calling of these two Natures united, one Christ the Son of God? What he hath said herein is all one as if he had said there are two Christs in one Person; when as Christ is but one, and this Christ is within the Saints, &c.' As more at large recited in *Part II.* p. 130, 131, 132.

Now let me ask you two Questions, and give their Answers, in their own Words, viz.

Question. Pray Friends be plain, Was not the Person who suffer'd Death without the Gates of Jerusalem, properly the Christ the Son of God?

Answer. That the outward Person which suffer'd was properly the Son of God we utterly deny. See their Book, *A Serious Apology*, &c. writ by *W. Penn* and *G. Whitehead*, p. 146.

Quest. Pray what was that Person that suffer'd Death under *Pontius Pilate*, if he was not Christ the Son of God?

Ans.

Ans. The Scriptures expressly distinguish between **Christ** and the **Garment** which he wore, between **him** that came, and the **Body** in which he came, there is plainly **he**, and the **Body** in which **he** came. There was the **outward Vessel**, and the **inward Life**. This we certainly know, and can never call the **bodily Garments, Christ**, but that which appeared and dwelt in the **Body**. Now if ye indeed know the **Christ** of **God**, tell us plainly what that is which appeared **in** the **Body**, whether that was not the **Christ**, before it took up the **Body**, after it had took up the **Body**, and for ever. Is not the **Substance**, the **Life**, the **Anointing** call'd **Christ** wherever it is found?

Doth not the **Name** belong to the whole **Body**, and to every **Member** in the **Body**, as well as to the **Head**? The **Body** is the same with the **Head**, one and the same in **Nature**; and doth not the **Name** belong to the **Nature** in the whole? So that the **Name** is not given to the **Vessel** [viz. the Person that suffer'd on the **Tree of the Cross**] but to the **Nature**, to the **Heavenly Treasure**; to that which is of him in the **Vessel**; to that which the **Lord** begets in his own **Image** and **Likeness**, of his own **Substance**, of his own **Seed**, of his own **Spirit** and **pure Life**. A **Question** to Professors &c. p. 27, 33.

Some brief Remarks on the last Questions and their Answers.

Reader,

Here you see that **Atkinson**, their early Scribe, and chief Speaker, does affirm against the Doctrine of the three Divines, that the Being of **God** is not distinct from the **Saints**; and as this Doctrine is defended by **Fox**, so it agrees with the Doctrine of **Edw. Burrough**, their Prophet, who in his Works, p. 38. thus saith, in answer to **John Reeve**, viz. The **Nature** and **Glory** of the **Elect** differs not from the **Nature** and **Glory** of the **Creator**: For the **Elect** are one with the **Creator** in **Nature**, enjoying his **Glory** which was from **Eternity** unto **Eternity**: Thy **Word** **Distinguishing Essence** I deny, for the **Elect** are not distinct from the **Creator**.

Secondly, And whereas the Ministers had said that **Christ** was **God** and **Man** in one Person; **Atkinson** positively said it was a **Lye**.

Thirdly, And likewise that **Jesus Christ** remains for ever a distinct Person from all **Saints** and **Angels**, notwithstanding their **Union** and **Communion** with him. This **Atkinson** also denies, yea, detests and abominates all such Distinctions.

Fourthly, And whereas **Mr. Wright** said, That **Jesus Christ** was perfect **God** and perfect **Man** in **Nature** and **Substance**, and that no **Man** else ever was or is so; And that it was he only that hath two distinct **Natures** united in one entire Person. This Doctrine **Geo. Whitehead** calls **Confusion**, **Darkness** and **Blindness**, in telling of two **Natures** united in one Person, and calling him one **Christ** the **Son of God**; Adding, that it is as much as to say there were two **Christs**.

Fifthly, You see that both **W. Penn** and **G. Whitehead** utterly deny the outward Person that suffer'd at **Jerusalem**, to be **Christ** the **Son of God**.

Sixthly, You see also that **Isaac Pennington** makes the Person of our Saviour, that was Crucify'd on the **Cross**, only a **Garment**, or a **Vessel**, and tells you plainly, that they can never [he forgot to say, unless it be to gain **Toleration**, or some other **Favour**] call him **Christ**: For, **Mark**, he tells you as above, that the **Name** does not belong, or is not given to the **Vessel**, viz. the Person of our Crucify'd Saviour, but to the **Light** within him: And therefore the **Quakers** pretending to have the same **Light** within them; he affirms, That the **Name** **Jesus** and **Christ** belongs to every Member in the **Body** as well as to the **Head**. And as this is the genuine **Sense** and **Belief** of the Ring-leaders of this **Heretic**; so has **Mr. Faldo**, **Mr. Hicks**, &c. concluded from

this their Doctrine, that **W. Penn**, **G. Whitehead**, &c. may as well be call'd **Christ**, as **Jesus of Nazareth**; for both the **Fact** and **Consequence** are natural upon the **Quakers Principles**.

I shall in the next place shew, that as they do indeed differ in the Foundations from all **Orthodox Christians**, so they also confess, and are not ashamed to publish to all the **World**, except to the **Parliament**, and then in order to deceive them, they put another Face upon their Principles, yea, they word the Matter otherwise, as **Geo. Whitehead** hath taught them, in his Book *The Count. Conn.* p. 72. and yet to mean the same thing; for notwithstanding any Confession they make to gain a Point, their Principles are the same, and that in every respect they were in their Beginning, as I have from their late Books shew'd in *Part V.* p. 379.

I am come now to some of their Confessions and Doctrines to confirm what I have said, and then I shall conclude this Head, with a Proof out of our Book of Homilies, which confutes very effectually the Doctrine of **Whitehead**, &c. as if the **Quakers** had been then in being.

First, **James Jackson**, who, as he tells us, was first a **Parish-Priest**, next a **Teacher** of the **Independents**, and after that of the **Quakers**, in his Book, *The Strong Man Arm'd*, &c. p. 1, 12. thus saith, viz. As I have declar'd the Reasons of my Separation from your Assemblies, so shall I now faithfully witness to the Truth, as it is known and practised by the **Holy People** of **God** call'd **Quakers**, with whom I now walk, and of whom I declare and testify, that they are built, and rooted in and upon the right Foundation, **Christ** the **Light** within. Whereupon it is evident, that we differ in the **Root** and **Foundation** from all People in the **World**, though of several Forms and Perswasions: For plainly, the **Papists**, the **Prelates**, the **Presbyters**, the **Baptists**, and **Independents**, though they all differ in their Forms, Appearances, and circumstantial Opinions, yet do they all agree, and meet in one and the same Faith, Foundation and Root.

Secondly, **Edw. Burrough** in his Epistle to his Works, thus saith, To all the **World** to whom this may come, hereby they may come to the perfect Knowledge of the Difference between the **Priests** and **Professors**, and all **Sects** in the **Nation**, and **as** call'd **Quakers**; shewing, that the **Contrivance** in our parts is just and equal against them all; and to deny their Ministry, their Church, their Worship, and their whole Religion. And if thou beest Impartial in this Business, I doubt

not

lx. The PREFACE to the Christian Reader.

not but thou wilt satisfy thy self concerning the Priests and Professors, and **As** call'd Quakers. And then, when thou hast thus done, own or deny whether Them or **As**. For thou may'st fully perceive that we differ in Doctrines and Principles, and the one thou must justify, and the other thou must condemn; the one being clean contrary to the other in our Principles, &c.

Thirdly, Thus says **Jf. Pennington** in his Book, *Some Things relating to Religion propos'd*, &c. p. 7. Now observe the difference between the Religion which God hath taught **As**, and the Religions of all Men upon the Earth besides. Our Religion stands wholly out of that, which all their Religion stands in. Their Religion stands in a scriptural Relation. Our Religion stands in a Principle within, which changeth the Mind, wherein the Spirit of Life appeareth, where we hear the Voice, and see the express Image of the Holy One, and know things not from an outward Relation; yea, here we must profess, we so know things, that we are fully satisfied about them, and could not doubt concerning them, tho' there had never been Word or Letter written of them, and in this our whole Religion consists, to wit, in the Silence and Death of the Flesh, and in the quickning and flowing Life of the Spirit, or Light within.

Fourthly, **Burrough's Works**, p. 416. And so all your Churches, and Sects, by what Name soever you are known in the World, you are the Seed of the great Whore, and she hath brought you forth, &c.

Fifthly, And therefore saith **Geo. Fox**, in his Book, *News coming out of the North*, &c. p. 5, 6, 14. All your Preaching, Praying, Singing, Reading, and all your Ordinances, and Churches, and Sacraments, which are the Cup and Table of Devils, and all your Teachings, all are Cain's Sacrifice; and we who are sent of God, to testify against all these sinful Practices, and against their very Foundation; for they say, the Gospel Matthew, Mark, Luke, and John is their Foundation, which are Dust, Death and Serpents Meat.

Sixthly, **John Gold**, in his Book, *A call and Warning to all Priests, Professors and People*, p. 20. where distinguishing, between our Christ crucified, and their Christ, their Light within; he there calls our Christ, *A dead Christ* [as does **Edw. Burrough**, in his Works, p. 100.] a mock Christ, your Christ is deny'd, he cannot save you (say they) from Sin here, this Christ ye believe in, and here is the Mystery of Iniquity hid, which works not only at Rome, Italy, Spain and France, but in England also, &c. with much more by me recited in Part IV. p. 306. And **Geo. Whitehead**, in his Book, *The Light and Life of Christ within*, &c. p. 10. viz. And this we do own and confess too, as a fundamental Principle of our Faith, and the binding and uniting Principle, and the thing upon which all the rest hang, **even the Light within**, &c. Thus much of their Confession, that they differ from all Christians in the World: But for a thorough Confutation of their fundamental Errors, held forth by **Geo. Whitehead**, &c. in the Questions and Answers above-recited, I refer the Well-dispos'd amongst them, to a mature Consideration, of the following Quotation out of our Book of *Homilies*, set forth by Authority, wherein the two Natures united in one Person, and that Person Christ are convinc-

ingly set forth, and for their Conviction I have transcrib'd the same, viz.

Concerning whose Nature and Substance, because diverse and sundry Heresies are risen in these our Days, thro' the Motion and Suggestion of Satan: Therefore it shall be needful and profitable for your Instruction, to speak a Word or two also of this Part. We are evidently taught in the Scripture, that our Lord and Saviour Christ, consisteth of two several Natures, of his Man-hood, being thereby perfect Man; and of his God-head, being thereby perfect God.—There is one God, and one Mediator between God and Man, even the Man Jesus Christ. These be plain Places for the Proof and Declaration of both Natures, united and knit together in one Christ. Let us diligently consider and weigh the Works that he did while he liv'd on Earth, and we shall thereby also perceive the self same thing to be most true. In that he did hunger and thirst, eat and drink, sleep and wake; in that he preach'd his Gospel to the People; in that he wept and sorrow'd for *Jerusalem*; in that he pay'd Tribute for himself and *Peter*; in that he dy'd and suffer'd Death: What other Things did he else declare, but only this, that he was perfect Man as we are? (Sin excepted) For which Cause, he is call'd in Holy Scripture, sometime the Son of *David*, sometime the Son of Man, sometime the Son of *Mary*, sometime the Son of *Joseph*, &c. Now, in that he forgave Sins, in that he wrought Miracles, in that he did cast out Devils, in that he healed Men with his only Word, in that he knew the Thoughts of Mens Hearts, in that he had the Seas at his Commandment, in that he walked on Water, in that he arose from Death to Life, in that he ascended into Heaven, &c. What other thing did he shew therein, but only that he was perfect God, coequal with the Father as touching his Deity? Therefore he saith, The Father and I are all one, which is to be understood of his God-head: For as touching his Man-hood, he says, The Father is greater than I am. Where are now those *Marcionites*, that deny Christ to have been born in the Flesh, or to have been perfect Man? Where are now those *Arians*, which deny Christ to have been perfect God, of equal Substance with the Father? If there be any such, we may easily reprove them with these Testimonies of God's Word, and such other. Whereunto, I am most sure, that they shall never be able to answer. For the Necessity of our Salvation did require such a Mediatour and Saviour, as, under one Person, should be a Partaker of both Natures: It was requisite he should be Man; it was also requisite he should be God. For as the Transgression came by Man, so was it meet the Satisfaction should be made by Man. And, because Death, according to *St. Paul*, is the just Stipend and Reward of Sin, therefore, to appease the Wrath of God, and to satisfy his Justice, it was expedient that our Mediatour should be such an one, as might rake upon him the Sins of Mankind, and sustain the due Punishment thereof, namely, Death. Moreover, he came in the Flesh, and in the self same Flesh, ascended

into Heaven, to declare and testify unto us, that all faithful People which stedfastly believe in him, shall likewise come into the same Mansion-place, whereunto he being our chief Captain, is gone before. Last of all, he became Man, that we thereby might receive the greater Comfort, as well in our Prayers, as also in our Adversity, considering with our selves, that we have a Mediator that is true Man as we are, who also is touched with a feeling of our Infirmities, and was tempted even in like sort as we are. For these and sundry other Causes, it was most needful he should come, as he did in the Flesh.

But because no Creature, in that he is only a Creature, hath, or may have Power to destroy

Death, and give Life; to overcome Hell, and purchase Heaven; to remit Sins, and give Righteousness: Therefore it was needful that our Messiah, whose proper Office that was, should be not only full and perfect Man, but also full and perfect God, to the intent he might more fully and perfectly make Satisfaction for Mankind. God saith, *This is my well-beloved Son, in whom I am well pleased.* By which place we may learn, that Christ appeased and quenced the Wrath of his Father, not in that he was only the Son of Man, but much more, in that he was the Son of God. See the *Book of Homilies, Folio 171.* being part of the Sermon concerning the Nativity of our Saviour.

Secondly, Touching their insolent Boldness to the Government.

To manifest this, I shall begin with an Abstract of two Letters sent by two Divines of the Church of England in the Country, to an Acquaintance of theirs in London; and I seeing them, and believing they spake the Sense of many Thousands of sound Orthodox Christians, I presumed to print the said Abstract, Anno 1700, in my Book *The Pilgrims Progress from Quakerism to Christianity*, &c. 2d Edition, p. 176. which gave such Offence to the Quakers, that Geo. Whitehead soon reply'd to it; which I shall also notice, with farther Observations from their insolent Boldness. The said Abstract is as followeth, viz.

I supply the cure of——I have with the Blessing of God upon my Pains, preserved the People in our Communion (except some few) till now. But at this time, through the extraordinary Devices, Craft and Subtily of the Quakers, that Parish, and two or three more thereabouts, are in great danger of falling from the Church to Quakerism; several of their new Converts go about to Houses, importuning Men and Women to go to hear their Speakers: They are so troublesome in this Nature, as that I am perswaded some have turn'd, and others must turn for a quiet Life. I have observ'd them to be much more hot and eager in making Proselytes since the Peace, than ever they were in the time of War. They challenge us to meet them, and dispute with them; but if we should accept their Challenge without our Bishop's leave, I do not know how he would resent it; besides, I am not hasty, lest the best Cause in the World should suffer thorough my Weakness:——And the advantage they would bring to their Cause hereby, is to have it universally believed, that their Religion is so good, and so much favour'd by the Government, as that it neither can, nor dare be oppos'd by us.——I believe the Intent of the King and Parliament, in granting them an Indulgence, was not that they should disturb the Professors of the Establish'd Religion by Law; but rather, that the Legal Professors should not be capable of disturbing or molesting them: I pray God open the Eyes of our Governours, and cause them to take into Consideration this too much, and too deplorable, unlimited, and un-

bounded Toleration, (especially as the Quakers both claim and use it;) which, notwithstanding all the Care, and indefatigable Labour and Pains of the Watchmen of Israel, will certainly (if not timely prevented,) be the overthrow of our Church, and Christianity it self, &c.

Now follows G. Whitehead's Reply to this Abstract, in his Book, *The Rambling Pilgrim*, &c. p. 34. viz.

Was it not a piece of insolent Confidence, in Fra. Bugg, to expose this Letter in print, and thus openly to oppose the Liberty granted, and legally confirm'd by King and Parliament, and thus to render our Governours blind in allowing it, and praying God to open their Eyes, &c. and inveighing against this Liberty, as too much, and too deplorable, unlimited and unbounded? Are not these bold Aspersions, reflecting on the Wisdom and Conduct of both King and Parliament, to term the said Liberty deplorable, &c? But why so? The Watchmen are afraid it should be the overthrow of their Church, &c.

Now as to the insolent Boldness mention'd by G. Whitehead, I cannot understand where it is, their Principles duly consider'd; neither do I thereby render our Governours blind, as he falsely insinuates, especially considering their Practices of going to Neighbours Houses when their Speakers come, and there inviting them to come and hear them: And besides their insolent Behaviour to our Clergy, as in the said Abstract is set forth, unless it be so, that they may write, speak, and say any thing to propagate their Heresie; and we must be silent, and say nothing in Defence of our Holy Religion, purchased by our Saviour, and maintain'd by our Martyr'd Ancestors, who seal'd the Truth thereof in the Flames with their dearest Blood.

But now to give a taste of the Quakers insolent Boldness, in rendring the Parliament and Government Blind, and stirring up Persecution, inveighing against the Liberty, not of Hereticks, but of the then Orthodox Ministry; I shall at this time give two Instances only, tho' I could give many more.

First, From their Prophet Edw. Burrough, in his Works, p. 523. viz.

To the Parliament of ENGLAND.

Friends,
Great Things hath the Lord done in these Nations in your Days, and that by the Face of your Authority; and there is a Spirit stir'd in some of you, and in the Army, which the Lord hath appear'd with, and yet the Work of the Lord is not finish'd; — Why? they see that wicked **Clergy's Interest more prospering** than the just Freedom of the People. And this I say unto you in the Name of the Lord, That while that Interest is so much favour'd and defend'd, you can never prosper, nor the Nation be ever happy under you; for it is one of the greatest Oppressions this Day in the Nation, the maintaining and upholding of this Ministry by Tythes, and other unrighteous Wages; and the very Land groaneth under the Oppression of this Church and Ministry, which lies as a heavy Burthen upon both Persons, and Estates and Consciences of many good People, even of your dearest Friends. — Their own Doings are a sufficient Testimony of the Malice of their Hearts against you, and all good Men in the Nation; yet nevertheless some of you shut your Eyes, — crying up your good Ministers, and thus are you blinded, and perceive not where the Cause lies of your Interruption. — I say, it is the favouring of that Interest, which stops the issue of good Things; and while you uphold this Ministry and Priesthood aforesaid, the Lord shall never prosper you, nor make the Nations happy under your Charge; — Wherefore I do say unto you, it is high time for you to lay aside the Interest of this oppressing Clergy, your selves do know that the Spirit of the Romish Clergy was in the late Bishops, which you cast out for their Wickedness; and the very Spirit of those Bishops is enter'd into these Priests, and bears Rule in their Hearts; and thus by Succession hath the Whore of Rome leavened the Clergy of England. — Therefore clear your selves, do not any longer drink the Whore's Cup, neither be ye Carriers of her. — And leave this false Church and Ministry to themselves; for while ye compel and force People to maintain and uphold this Ministry and Church, and Worship, you do but cause People to drink the Whore's Cup, and you are but them, (viz. the Beast) that carries the Whore, viz. the false Church; and this is plain-dealing, to tell you the Truth, whether you will reject it or receive it: Wherefore cast them off, and let them not lurk under your Wings; for, one Day they will rebel against you, and another Day flatter with you; and for a Season they will shew forth much Love and Kindness in Hypocrisy. — You had better be in a just Opposition against them, than in an unjust Peace with them; I know it appears to many of you, a thing very hard to be born; What! to forsake our Godly Ministers, think ye? to hear tell of laying

them aside, is an Amazement to some of your Minds: Was it not the same concerning the King and Bishops? Was it not as much terrible to him and his Lords and Councils, to think of the overthrow of the then call'd Godly Fathers and Bishops? — Again, That the very Spirit of the old Idolatrous Bishops is enter'd into the Hearts of these Men; and there is as great a measure of Tyranny, and Injustice, and Abomination lying upon these, as once was upon the Bishops; and these are no less free from any Abomination than they were, and these are nigh as ripe for Vengeance. And this is the Word of the Lord God to you.

Now if this be not bold Insolence; if this be not to render our Governours Blind, nay worse, to be the Beast that carries the Whore; if this be not to stir up Persecution against the Clergy, and that with an impudent Forehead, I know not what is! And moreover, assuming to himself the Title of a Prophet, and to tell the Parliament, That if they stood by the Christian Ministry, they should never prosper. I am sure, that we may say with grief of Heart, That almost ever since the Quakers were included in the Act of Toleration, we have had the Plague of the Sword upon us, and God only knows when it will be sheathed; I fear, not until we lay aside the Interest of these Blasphemers, and stand in a just Opposition to them; but that must be left to God and our Superiours. And so I leave it, and beg leave to proceed to another Instance of their insolent Boldness, since George Whitehead hath reminded me of this Method.

Secondly, George Fox, in his Book, *News coming up out of the North*, &c. Printed 1654. p. 31, 32. directed to the Heads of the Nation, not only advise the Government to be in a just Opposition to the Christian Ministry, but advise them to Blood and Slaughter, or else to banish them out of the Land of their Nativity: Such bloody Principles they are endu'd with; and they tell us now their Principles are the same in every respect they were then: But let me give their Principles in their own Words, lest they say I wrong them, viz. Sound the Trumpet, sound an Alarm, call up to the Battle, gather together for Destruction, draw the Sword, hew down all fruitless Trees; slay Baal, Baalim must be slain; all the Hirelings must be turn'd out of the Kingdom, who have pretended that God sent them, you are for Destruction, the Sword ye cannot escape; howl all ye Priests, ye blind Priests, the Sword is drawn against you all; the Lord of Hosts hath spoken it.

But notwithstanding all their exciting Oliver Cromwell, &c. to Blood, Slaughter, or Banishment, with all their Flattery and Fawning on him, calling him Dear Friend, Noble Oliver, a Glorious Instrument in the Hand of God; yet they could never prevail with him to slay or banish the Christian Ministry, or so much as give them by Act of Parliament Toleration: No, but on the contrary, He by his

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Letter to the Parliament, December 25. 1656. said, That he detested and abhor'd, either giving, or occasioning the least countenance to Persons of such Opinions and Practices, &c. as at large recited Part III. p. 250. No, nor can I find that any Nation professing Christianity, ever Tolerated a People of such Principles and Practices, except—Nor had they gained that Point, but by such unheard of Dissimulation, as no Hereticks that I read of, ever acted the like. First, To confess and profess that they own'd the Scripture to be of Divine Authority, and given forth by Men divinely inspir'd of God, when they meant only their own Writings, as by the Consequence and general Tendency of their Doctrine, is manifest. Secondly, That they believ'd the Incarnation of Jesus Christ, that he was perfect God, and perfect Man, the true Messiah, and Christ of God, when as I have shew'd from the Doctrine of Geo. Whitehead, &c. under the last Head, that they did not mean a Word of it. I have indeed read in Dr. Cave's second Volume of the Lives of the Primitive Fathers, Introduction, p. xxxviii. That Julian the Emperor, after he had Apostatiz'd from the Christian Faith, did; but take the Doctor's own Words, viz. Julian at the same time, and for the same purpose, [viz. the principal Method he made use of for suppressing Christianity, and restoring the Gentile Religion, p. xxv. *ibid.*] He gave Indulgence to all sorts of Hereticks, but—what fatal and mischievous Effects this licentious Toleration produc'd in the Christian World; they who have read the Church-History of that time need not be told, &c. But what Effects this Toleration may have God, only knows: For as I believe that Toleration of scrupulous Consciences to a People that hold the Fundamentals of the Christian Religion, is very consistent with Christianity, and what many good Kings and Emperors have done, and which I hope is all our Government intended thereby: So on the other hand, to Tolerate a People that deny Jesus to be Christ; That condemn the Holy Scriptures, under the most odious Names that may be; That exalt their own Sufferings, as not only greater, but more unjust than the Sufferings of our Blessed Lord, his Holy Apostles and Martyrs, is altogether inconsistent therewith, and the direct way to undermine and subvert the Gospel of Christ: And what Effects such a Toleration may bring, I tremble to think of; for National Sins evermore bring National Judgments, altho' as in 1 Kings 12. 26, 27. there may be some Politick Reasons given. But

Thirdly, Whatever they write to the Government against others, yet they always took it ill, and highly resentented it, when others write against them; of which I could give many Instances: Take this one at present; There was, Anno 1660, one Mr. George Willington of Bristol, upon the Restoration, wrote a Book, intitled, *The thrice Welcome of K. C. II. &c.* who in p. 6. had advised his Majesty To honour the Lord, by establishing and preserving the Protestant Religion, which of late Years (said he) hath been in great Danger to be rooted out by Quakers, Atheists, &c. who deny there is a God, or who deny the true God that is. (Letting him know) That false Prophets, Hereticks, and perverse incorrigible Seducers were the Pest of both Church and State, &c.

In answer to this Edward Burrough presently wrote *A Presentation to the King*, as in his Works, p. 709. wherein are these Words, viz. *The welcome of George Willington doth appear to be, not of Love, but of ignorant Hatred to the King, that it deserves Reproof more than Acceptation, even from the King: Calling him a News-Teller, a Fawner, a Flatterer, a Pick-thank, a Tale-carrier for Promotion or Reward.* Again, p. 712. *How heinous is this Man's Crime, both to God and Men, who hath abused the whole Nation with his Slanders, and endeavour'd to misuse the King's Ear.* P. 713. *I charge him so be a Slanderer, Liar, and false Accuser, and must desire of the King, that such a Man be taken Notice of, who hath abus'd and dishonour'd him, and that very highly, in presenting him with Lyes and Falshoods for Welcomes, which is indeed no less than Disgrace to both the Person and Office of a King.*

Reader, This is only a Preface; I cannot enlarge upon this part of their Hypocrisie, but under the next Head (their Principles being now the same they were from the beginning,) I shall give a Hint of the Respect and Honour this Burrough their Prophet, had for the Person and Office of a King. However, this shews to such as will read *George Whitehead's* Reply to the Abstract I printed, as above-recited, that so tender the Quakers are of their Errors, that from first to last, all that write against them, are by them render'd to write against the Government; nay, they must desire, that such a Man may be taken notice of; Notice of, for what? For what, to be sure, that he may be severely punish'd, that so none may have liberty to write but themselves; and if this be not insolent Boldness, let *Whitehead* tell me what is; and so I dismiss this Head. For another Instance of their insolent Boldness, see Part VI. p. 305.

Thirdly, One Instance of Edw. Burrough being a false Prophet, viz.

In the Year 1660, there were several Queries put to the Quakers, viz.

Query 1. *Whether you, or any of you that pretend to Inspiration and Revelation, did foresee, or was it revealed to you, that ever Charles Stewart should be proclaimed King, to reign in England ever any more? Or whether or no any of you did believe it, or could have believed it by your great Faith, which you profess, if it had been told you long ago?* See Burrough's Works, p. 668.

Answer. As for the proclaiming Charles Stewart

King, to reign in England, it was not improbable to our Faith—Whereby it doth appear, that these things in a great Measure were foreseen and prophesied of, and it was believed as a thing very possible—And these things I observed, and also thus far we did foresee, and it was revealed to us, and believed by many of us fully, and we did often prophesie it, &c.

It is to be noted, That in all the Answer to this Query, containing more than a whole Page in Folio; that the Quakers could not muster up any Passage

lxiv *The PREFACE to the Christian Reader.*

sage in all their Writings (for if they could, no doubt but they would,) that looks like a Prophecy, That K. C. II. should Reign in England, only, *that 'twas not improbable to our Faith, it was believed as a thing possible*, which any Gypsie might have said; and yet these *perhaps*, and *may-bees*, and these *probabilities*, &c. which any other Man might have said; nay, doubtless, many Men from rational Grounds, and the Justice of it, have both said and believed it, long e'er it came to pass: Yet such is the Quakers Impudence, that in order to temporize with the Government, they put these *not Improbabilities* upon the foot of Prophecy; O Depth of Hypocrisy! But I shall shew (from their pretended inspir'd Writings, and on that foot, affirm them to be of greater Authority than the Bible) that there is no Ground for us to believe, that they ever so believ'd, *viz.* That it was in their view either pos-

sible or probable, or that they at all believ'd it. And

First, *A Trumpet of the Lord sounded, by Order and Authority given unto me by the Spirit of the living God, the 31st day of the 10th Month, 1655. About the 4th Hour in the Morning, upon my Bed, at that time the Word of the Lord came unto me, saying, Write my Controversie with the Inhabitants of the Earth. Given under my Hand, and sealed by the Spirit of the Eternal God, who lives for ever. Through a Servant of the Lord, Edward Burrough.* See his Works, p. 100. But that part following, printed in Quarto 1655, is all left out of his Works, reprinted 1672. which shewed the Quakers temporizing; and how timorous they were in reprinting what was so given forth, as above, or else that they did not believe it was so given forth, or worse, that they dissembled with God as well as with Men, *viz.*

To all you who are, and have been always Enemies to the very Appearance of Righteousness, who are call'd Delinquents and Cavaliers.

'Thus saith the Lord, my Controversie is against you, even my Hand in Judgment is upon you already, and you are become **curst** in all your Hatchings and Endeavours; and from time to time my Hand hath been against you in Battle, &c. — And though my Hand hath been evidently against you, yet to this Day you remain in Rebellion in your Minds, in hatching Murder and Cruelty in your wicked Hearts: And though your King and Nobles have been cut off in Wrath, and your cruel desperate Inventions and Plots of Wickedness (conceived in your curst Womb) have been broken, and you cut short in your Desires; yet you repent not, nor will you see how you are given to be a **Curse** and a **Desolation**, and a **Prep**, in **Houses**, and **Lands**, and **Persons**, to them, whom I raised against you, and gave Power over you, yet you are hardened, and your Cruelty in the Persecution of my Servants cannot be measur'd; where you have any Power, you smite with the Fist of Wickedness, and count it your Glory to despise my Name; In the Vallies of Vain-hopes you feed, and on the Mountains of foolish Expectations; and conceive in your cruel Womb of Tyranny, the overthrow of the Nations; but in the bringing forth your selves are overthrown, and it is not for well-doing that you suffer; but my Hand is against you, and my Judgments are upon you, and except you repent, shall continue on Earth with you, and follow you; and pursue you to the Lake of Destruction, where there is no Repentance; and you, and your Kings, and Lordly Powers, by which ye have thought to exercise Lordship over my Heritage, shall be enslaved by the Devil in the Pit of Darkness, in everlasting Bondage, where he shall reign your Lord and King for evermore.

Come, George Whitehead, does this look like a Prophecy of K. C. II.'s Reigning in England? No, George, but the contrary; and that made you leave out in the reprint of this Book, *A Trumpet*, &c. the

whole Chapter, out of which these Words Command are extracted; O deceitful Hypocrites!

Secondly, I shall now extract a few Words out of a Book, wrote by Edw. Burrough, their pretended Prophet, in 1659, even the Year before the Restoration of K. C. II. And which Book they have left out of the reprint of his Works, though given forth, as they blasphemously, pretend from the Spirit of the Lord; and the Reason why George Whitehead, &c. left it out, is easie to understand, *viz.* their Temporizing; and whether it contain a Prophecy of the King's Restoration or no, let all Men judge; it is thus intitled, *To the Parliament of the Commonwealth of England, &c. Council and Advice to you, &c.* Dated London the 6th of the 8th Month, 1659. by Edward Burrough; in which Abstract I shall keep to his own Words and Sense, unless for Explanation I put some Words within Crotchets thus [], *viz.*

'Forasmuch as this Nation have born the heavy Yokes of Oppression and Tyranny, both in respect of the Foundation of the Government, [*viz.* by Kings, Lords and Commons,] and also in respect of the Practice thereof; for not only the Practice, but also the very Foundation of Government, and chusing of Governours [*viz.* Parliament Men by the most Voices, which another of their Prophets, George Fox Jun. saith, *Are not like to govern for God, or the good of the People*] also have been out of course: And while thus it hath been in this Nation, that our Kings have attained to the Throne of Government hereditarily, and by Succession of Brith, and our Parliaments have attained to the place of Judgment over us [by the major Votes of the Freeholders] by such away of traditional Choice, as hath been the Custom in our Fore-fathers Days, that knew no better, being in the Days of Apostacy themselves. And being subjected under such a Government, falling as aforesaid from Fathers to Children, after the manner of the Heathen Nations — And our Nation hath been under the Bonds of Slavery in this Respect, even because Men have Ground

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Govern'd that ought not: And while the great and rich Men have been set to Rule over the Poor; and while Men for Riches, and Birth, have claimed to be Princes over us successively, and [our Parliaments chosen by most Voices] to be chosen our Rulers, according to Custom: — And thus the Government of our Nation have been out of Course, and not as the Lord requireth [viz. and not put into the Hands of our new Saints] while they have subjected themselves, thro' Ignorance, to be ruled by such Men as had no Right from God to that Place of Rule and Government, [which, of Right belong to us, as Samuel Fisher, another of their Prophets affirms:] But now, the Lord God our Deliverer, hath appeared for the Freedom of the Nations, and hath shewed us the Captivity and Bondage, which our Forefathers lived under; and we our selves have been Subject to, by Reason of the Government standing in a single Person successively. — Wherefore I am moved in Spirit, to lay before you, in whose Hands the Liberties of this Nation yet [in 1659.] remaineth, that the Lord may be the Chuser of our Rulers [i. e. Quakers] to give, and to execute Righteous Laws for us, Men that are constant to good Principles, and such whom the Lord hath blessed with the Spirit of sound Judgment; [that is, Quakers, for all the rest, whether Kings, Emperors, or Parliaments, are Apostates, and Spiritual Egyptians, says Geo. Fox] And if you fulfil this my Advice, you may be Happy, therefore take this my Counsel, even as you hope to prosper, for this I know from the Lord, upon the rejecting or receiving thereof, dependeth your Standing or your Fall; your Renown, or your perpetual Reproach, even your Blessing or your Curse.

Edw. Burrough.

Come, Geo. Whitehead, mark the Doctrine of your Prophet, who tells us, he had it from the Lord, and moved to write it by his Spirit; Was this a Sign that he prophesied out of the Restoration? And why did you not Reprint this Book in his Works, which was writ not a Year before the Restoration? Tell us seriously, George, whether he was such a Lover of the Person and Office of the King, as he would seem to be in his Answer to Mr. Willington, above-noted; but George, Is not this a plain Demonstration that the Quakers Doctrine strikes at the Foundation of our English Government, and that their Principles are Antimonarchical, as I have often told you, and which may appear from the next Instance.

Thirdly, I am now come to my third Instance, which will demonstrate that Edw. Burrough was not only a false Prophet, but a false Pretender, to be such in this Case. See his Works, p. 439. a Book Reprinted therein, thus entitled, *A Declaration to all the World of our Faith who are called Quakers*: This Book, with other of his Books, Reprinted 1672; was not only recommended by Geo. Whitehead, George Fox, Fra. Howgil, Josiah Coal, &c. all Quaker-Prophets and Apostles, but may be taken by the Title thereof, to be the Faith of their whole Body. I shall

only transcribe an Abstract of one Point of their Doctrine touching Government, and which Principle was a main Article against Cornish, and others. But the Quakers may say and write any thing, and still Prophets. Well, take this Article of their Faith, as followeth, viz.

Concerning Rulers and Governours, we believe, That their ought to be Rulers and Governours in every Nation, &c. And we believe, That every Man ought to be grounded upon the Law of God, &c. And we believe, That the Executors of the Law ought to be Just Men, &c. And chosen every Year by the Consent of the People, &c. And we believe, That all Governours and Rulers ought to be accountable to the People, and to the next succeeding Rulers for all their Actions, which may be enquir'd into upon Occasion, and that the chiefest of the Rulers [which must be the King, or other supreme Magistrate] be subject under the Law, and punishable by it, if they be Transgressors, as well as the poorest of the People.

But, since this Principle of the chief Magistrate being accountable to the People, has been so controverted between the Author of the *Rehearsal* and his Opponents, I shall leave it, only with this Remark from the Proclamation of the 12th of Car. II. where this is positively laid down; and it is by the said Act declar'd, That by the undoubted Fundamental Laws of this Kingdom, that neither the Peers of this Realm, nor the Commons, nor both together in Parliament, nor the People collectively, or representatively, or any other Persons whatsoever, ever had, hath, or ought to have, any coercive Power over the Persons of the Kings of this Realm. However, thus much may be gathered from the Doctrine of the Quakers, who lay it down as a Maxim in Government (That the chiefest of the Rulers ought to be accountable to the People for all their Actions;) was not like to prophesie of the Restoration of K. Charles II. This Article of their Faith, the Quakers Printed, Anno 1671, in their Book call'd the, *The Principles of Truth*, &c. p. 51, and in several other Impressions; but I wave any farther Observations thereupon.

Fourthly, In their Book, *A Declaration from the People called Quakers, to the present distracted Nation of England*, &c. Printed 1659, and Reprinted, (leaving out the Words in Black Letters) 1672, where they reassert their ancient fighting Principles, viz. It is true, we are a People little in Account, yet are we dreadful to the Wicked; and must be their Fear; for we have chosen the Son of God to be our King, and he hath chosen us to be his People, and he might command Thousands, and Ten Thousands of his Saints, at this Day to fight in his Cause; he might lead them forth, and bring them in, and give them Victory over all their Enemies, and turn his hand upon all their Persecutors; but yet his Kingdom is not of this World, neither hath he chosen us for that End, neither can we YET believe, that he will make use of us in that way, tho' it be his only Right to Rule in Nations, and our Birthright to possess the uttermost Parts

lxvi The PREFACE to the Christian Reader.

of the Earth; but for the PRESENT, we are given up to bear and suffer all things for his Name sake, p. 8. [And should have been, would they have discover'd their Cloven-Foot] in the Reprint of his Works, p. 603. Again, p. 14. *ibid.* Works, p. 606. And we are Friends to any Appearance of Good that may come forth in Truth and Sincerity, and as Righteousness doth appear in any, we are ready to join with it in our Prayers and Desires, yea, and otherwise, when ever it shall appear, we shall rejoice therein, and add our Help thereunto, that it may prosper, for, for the establishing Righteousness in the Earth, our

Edward Burrough, Jo. Anderson,
Thomas Hart, Robert Benbrick,
Gilbert Laitye, John Bolton,
John Osgood, William Crouch,

Remark I. It is to be noted, that their leaving out those Words in black Letters, is a plain Demonstration of their Temporizing, as well as their Dissimulation, since it is said to be given forth by the Spirit, thro' *Edw. Burrough.*

Secondly, It is as plain, that they expect to regain their Right by the Sword, tho' for the **Present** they pretend they were given up to bear and suffer: And why? But because they are not yet strong enough, tho' they pretend they cannot as **Yet** believe that their King will make use of them in that way.

Thirdly, And to confirm us in this Belief, That they only weight an Opportunity, and that for the **present** they are given up to Bear and Suffer, because as **yet** they cannot help it: They tell us, That as Righteousness appears in any, they are ready to joyn with them, and to add their Help, and that their All is not dear to them, tho' **hitherto** they have been Silent, and meddled not with this, nor that Party; but he wisely consider'd, That the Time for this Rebellion did not **yet** appear to them, the People were **yet** too Wise to joyn with them in Rebellion, or to believe them as Prophets.

To conclude, their high Assurances, and fair Pretences, as in Part II. p. 71, 183. are manifest Signs of their deep Hypocrisies, and malicious Designs, shew'd.

Reader,

As it has been the Quakers chief Business in their Writings to conceal their Principles, so has it been mine, to unfold and lay them open; this has, doth, and I fear, still will enrage them; for nothing toucheth them so nearly, as a Discovery of their Antichristian Principles, and therefore they evermore cry out against it, by the Name of Persecution: This was Mr. Fald's, and Mr. Hick's Sence of their Proceeding, with many others, who have wrote against their Errors. In *Geo. Whitehead's* Book, *A sober Exposition, &c.* He, from p. 129, to p. 135. lays down Twelve Positions, most of them, if sincere therein, are tolerably Orthodox, much like their Book presented to the Parliament, 1709. and which I have fully Answer'd in the Discourse following, call'd, *A Sermon for Geo. Whitehead*, wherein I have shew'd, they themselves believe not a Word thereof;

All is not dear unto us, tho' hitherto we have been silent, and not meddled with this Party, or the other; but the time appears not to be **yet** for Men are **yet** too wise (to joyn in Rebellion with the Quakers) in their own Wisdom, and cannot receive the Counsel of the Lord, that they may prosper.

This was given forth the 20th Day of the 10th Month, 1659. Being moved of the Lord, by his Spirit thereunto, thro' Edward Burrough, in Behalf of us and our Friends: Under our Hands,

Gobert Sikes, John Crook,
Ellis Hookes, Edward Billing,
James Strutt, Benjamin Furlly,
Gerrard Roberts, and others.

Fourthly, I have remarked Four of their Books, wherein they have in the Reprint, left out diverse Passages against Monarchy: Tho' the very Month, Day, Year, and Hour is set down, when the Word of the Lord came to him, saying, Write, yea, and said to be Sealed by the Spirit of the Eternal God, which, if the Quakers believed these Books to be given by Divine Inspiration, How dare they thus diminish them, in order to humour the Times? Again, if they do not believe them, but reckon Burrough an Impostor, Why did they suffer them to be spread and dispersed, and read in their Meetings as the Word of God, unless they be, (as I have prov'd them in other Things) arrant Hypocrites, and grand Deceivers? I have many other Books of this Impostor Burrough, of the same Nature, where both Words, whole Lines and Paragraphs, writ in Oliver and the Parliaments-Time, that speak against Monarchy left out, and other Words in lieu thereof put in: But these Four are sufficient to shew their Temporizing, and that Quakerism is a Cheat, a meer Imposture from the Top to the Bottom. And so I dismiss this Head.

of which, take this Sign, p. 135, *ibid.* These things (says Whitehead) we sincerely believe and own, and we know of no other Doctrine, or Principles, preach'd, maintain'd, or receiv'd among, or by us, since we were a People, contrary to these (Twelve Positions) before-mention'd; nor do we own any contrary thereunto, when the very Body of their Doctrine, from the Beginning, has been, and still is, directly contrary (for they now tell us, That their Principles are the same they were in the Beginning) to the recited Twelve Positions. Again, in my Book, *New Rome Unmask'd, &c.* I having charg'd them with denying Jesus to be Christ; that as the Prophets gave Witness to Christ, so they to Fox; that they condemn the Scriptures under the odious Names of Death, Dust, Serpents-Meat, &c. And proved from their Books their Creed, to be Antichristian, Blasphemous, Idolatrous,

if not Whitehead saying do, in behalf all these same kind wicked nor so as us, but session.

Now her open professer solemn they would Upon the to a put wrote a which I them gu ner that reign'd, as in Sec then, an Upon w don, and p. 76. V indictme burnt; ted; and ourable F Discov for nothi Truth, prove th Books. securing Expositio fms grossly merciful in the In son of a intending head, E also to and misfor like them cies are C who by t for W. Cr Indictme head, As have him By other swafions. for in m would ac others, w swade to seems the them by cry Halls

The PREFACE to the Christian Reader. lxvii

if not a Compound of all Heresies. To which George Whitehead reply'd in his *Charitable Essay*, &c. p. 8. saying, *Whereupon we (the People call'd Quakers) do, in the holy fear of Almighty God, and in behalf of the said People, declare and testify, That all these Charges, and all other his Accusations of the same kind, or depending thereupon, are utterly false, wicked and malicious, and never so believ'd, so said, nor so affirm'd by us call'd Quakers, as charged against us, but contrary to our Perswasion, Principles and Profession.*

Now when I saw Impudence thus appear with her open Face, and consider'd how often they had professed to the Government, That if upon their solemn Affirmation they were found Lyars, that they would be willing to suffer, as in case of Perjury, equally with them that brake their Oaths: Upon this Foot (when I could not bring them out to a publick Conference, to prove my Charge) I wrote another Book, *New Rome Arraign'd*, &c. in which I arraign'd, examin'd, try'd, and pronounc'd them guilty of Perjury, much after the same manner that their Prophets *Burrough* and *Smith* had arraign'd, try'd, and judged the Bishops, and Clergy, as in Sect. XLI. I have done again, offering before, then, and now, to prove the Truth of my Charge. Upon which they Indicted me at the *Old Baily*, London, and seized my Books; as I have shew'd *Part II.* p. 76. *William Crouch* giving 5*l.* for drawing the Indictment, and promised 20*l.* to get my Books burnt; but having a Jury of Christians, I was acquitted; and by the Assistance of a Member of the Honourable House of Commons, my Books restored. But the Discovery, the Discovery, That enrag'd them; for nothing pinches them so much as speaking the Truth, especially by him, whom they know can prove the Truth of his Charge, out of their own Books. But in excuse of their indicting and prosecuting me, George Whitehead in his Book, *A Sober Expostulation*, &c. p. 115. saith, *It was not the Persons grossly scandaliz'd by his Mock-trial, who have been merciful to him, &c.* Pray take a few of their Words in the Indictment, viz. *That Fra. Bugg being a Person of a turbulent Disposition, devising, practising and intending falsely, maliciously and seditiously Geo. Whitehead, &c. to bring to Infamy and Reproach, &c. As also to move, stir up, and cause Discords, Tumults, and miserable Slaughters, &c.* These, with others like them, are their merciful Words, whose Mercies are Cruelty. Again, That they were Quakers, who by the Lawyer's Advice, indicted me, is plain, for *W. Crouch*, a Quaker, gave 5*l.* for drawing this Indictment, as before-noted. But again, says Whitehead, *As also merciful, in that they did not assent to have him prosecuted by other Persons in a higher Court.* By other Persons, I suppose he means of other Perswasions. This shews them to be *New Rome* indeed, for in most of their Plots and Conspiracies, they would acquit themselves, and lay their Crimes upon others, whom they by Rewards and Promises, perswade to execute their bloody Designs. And it seems the Quakers have their little Beagles fastned to them by Golden Chains, who they can let slip, and cry Halloo, to execute their Malice; and all con-

trary to the Doctrine of *Richard Hubberthorn*, *Will. Smith* and *Will. Caton*, who unanimously, (with others of your Prophets and Teachers) have said in Print, That it is contrary to your Principles, and the Disposition of your Natures, as I have shew'd, to seek Revenge. Supposing I had wrong'd you, which I did not, but still am ready to prove my said Charge. But again, says Whitehead, p. *ibid.* *The Twelve Persons he expos'd as Perjur'd, were Citizens of London, of good Reputation and Credit.*

Now, George, when thou seest the Tryal following, where you have summon'd, arraign'd, examin'd, try'd, judg'd, condemn'd, and pronounc'd Sentence against the Arch-Bishops, Bishops, Deans, Prebends, Doctors, Vicars and Curates, who were Men of good Credit and Reputation, who stand a Size above you, and the Twelve Men you defend. What canst thou say for thy self? Yours are a few Mechanicks, Glaziers, Masons, Boddice-makers and Taylors, &c. and thy self George, before thou gottest the Knack of holding forth, wast but a poor Fellow, running about on Foot through thick and thin, living upon Alms, whose Father's Dwelling and Inheritance was (as I have been told by them that have seen it) but a poor Cottage, standing on a Mud-Wall, worth about 50*s.* yet now your Pride is such, that you and your Fellows can Domineer, and insult over your Betters, nay, over your Superiours by far, as I have shew'd from your Books in the Three Precedents, Sect. XLI. by arraigning, trying, judging, and condemning the Bishops and Clergy. But, George, the Proverb is full-fill'd in thee, *Set a Beggar on Horse-back, and he knows not whither to ride.*

And now, George, I shall finish this Head in the Words of the present Lord Bishop of Worcester, in his Sermon November 5. 1678. setting you in your right place, viz. among the Papists, p. 31. 'Our Religion we know is from the God of Truth, yours as far as it differs from ours, [which is in every Article thereof] is from the Father of Lyes, and you take his way to maintain it; if Fraud and Violence are of the Devil, which they are, as sure as Truth and Goodness are of God. P. 33. But withal, let us keep his way, and not follow our Adversaries in theirs: It is properly their way to kill Men for Religion: [So would the Quakers, had they Power] God forbid we should follow them in it! But for some other things in which they give us Example; for Zeal and Activity, and undefatigable Diligence, as they are theirs in an ill Cause, so in a good, they may, and ought to be ours. And in these thngs, if we cannot out-do them, yet for shame let us not be out-done by them. Let us not (as perhaps we are too apt to do) so much rely on our Cause, as to think we need not defend it.

And indeed, when I consider how many Books the Quakers write against our Holy Religion; and how few there are that take notice of them, and which is yet more sad, heap Favours on them daily; As if to deny Jesus to be Christ the Son of God; to contemn the Holy Scriptures, under the most odious Names of Reproach, as Dust, Death, Serpent's

lxviii The PREFACE to the Christian Reader.

pent's Meat, Beastly Ware, an Idol, a bewitching Letter, that neither teaches to worship or serve God; and so of his sacred Ordinances, calling the Lord's Supper, as administred in the Church of England, the Cup and Table of Devils; exalting their own Sufferings as not only greater, but more unjust than the Sufferings of our blessed Lord, his Apostles and Martyrs; I say, as if these and the like Blasphemies were meritorious in this Age; This, yea, this cannot but give us a Prospect of such future Consequences, as may come under the censure of St. John to the Church of the Laodiceans, Rev. 3. 16, 17. which God of his Mercy prevent.

If any should find fault with my Method in the Sermon prepar'd for George Whitehead, let them read 2 Sam. 14. where Joab put Words into the Mouth of the Woman of Tekoa, to speak to King David, who also was a Prophet, yet faulted him not, for the Design thereof was only to fetch about a form of Speech. So that the Matter will be as the Bishop told George Whitehead, whether I wrong them

in the [Quotations or not, or not, if yea, I am to blame, if no, they stand condemn'd, by their own Doctrine.

Secondly, As to Writing Dialogue-wise, it has been their own Practice, so that my Method is justified by their Example, 1. In their Book, *The Arraignment of Popery*, there is a Dialogue between a Papist and a Quaker. 2. In *The Quakers Refuge*, &c. a Dialogue made by Robert Ruckhill, between a Jew and Pilate. 3. In *W. Smith's Works*, is a Dialogue between Truth and Tradition. And 4. In his Primer between a Father and Child. 5. By Will. Caton, between an Inquirer and Resolver. 6. In *Sol. Eccles Morning-Lecture*, there is a Dialogue between a Quaker an Anabaptist, and a Musicianer. I have more Dialogues of the Quakers by me, but these Six are of Authority sufficient to justify my Method Dialogue-wise; so that as I hinted before, the Matter will be whether I wrong them, if not, they have no reason to blame me for following their Patern.

Francis Bugg.

POST-SCRIPT.

John Whiting's Hypocrisie farther discover'd from plain Fact.

Christian Reader,
Since I came to Town, I met with a Paper of John Whiting's, stiled, *A Vain-boaster Defeated*, &c. in Answer to mine, stiled, *John Whiting posted for a Coward*, &c. as in p. 505. herein after, viz. J. W. having given a high Charge, and a publick Challenge; and I having accepted of his Challenge, and given him Notice thereof by Letter, requesting an Answer, of which he takes no Notice, &c. In answer hereunto thus saith John Whiting, This is False, and a Lye; for I sent him an Answer, London, Sept. 30. 1709. See p. 1, 2.

Now observe John Whiting's Fallacy.

September 14. 1709. I sent my Letter to him, with a Challenge to make good his Charge, requesting an Answer in fifteen Days time, but receiving no Answer; and the Time limited being expired, I came up for London the 5th of October: But to avoid his Cavils, of which they are brimful, I sent him a second Letter from my Inn, the Four Swans in Bishopsgate-street, dated the 7th of the same, letting him know where I was, in order to agree upon Terms, he if would abide the Brunt; but still hearing nothing from him, I put my said Paper, *John Whiting posted for a Coward*, &c. into the Press, the 10th of the same Month, October 1709. Well, when my Business was over, I went home, and there meets with a Letter dated the 30th of Sept. 1709. but the Post mark was October 8. so that it's plain, that when I sent him the Letter Oct. 7. that instead of sending his Letter to me in London, he sent it to my House in Mildenhall, when he knew I was in London, as by the Post Mark, which is a good Evidence, appears, only antedated it, which was pure Fallacy.

And as to his Charge and Challenge, I refer to my Paper, *J. Whiting posted*, &c. Again, as to the Six Charges, p. 6, 7. I gave him in the first Impression, I stand ready to prove them to his Face, when ever he will meet me.

Again, As to the Dialogue he mentions p. 8. between G. Whitehead, H. Pickworth, and Theophilus; it

was only a form of Speech to provoke Pickworth to stand to his Challenge, which had its desired Effect, for I obtain'd a Conference, wherein I prov'd my Charge, and the Quakers Books were publicly burnt at the Market-Cross, by the Order of the Magistrates there present: And since it is their own Method to write Dialogue-wise, as you will see from both Fox and Eccles, and others; Why may not I do the like, as may be seen by the Preface to the second Sermon prepar'd for Geo. Whitehead, following?

Again, p. 8. He (says Whiting) sets down a pretended Copy of Geo. Fox's Will, to shew his ill spelling, which were only some loose Papers of Directions, about some odd Things. Now this may Certifie, That the 8th of the 9th Month, Daniel Phillips and I went to the Prerogative Office, and compar'd it with the Original Papers, and found between 30 and 40 Alterations, or Variations in Words or Spelling, between the Original and Fra. Bugg's Print, wherein he has wrong'd G. Fox, so that any may judge what Credit it is of.

Reply. That it was Geo. Fox's Will, is manifest beyond all Contradiction, as appears by both the Will it self, by the several solemn Affirmations given by G. Whitehead, S. Mead, and W. Ingram, to be still seen in the said Office, and by their proving the same in the Prerogative-Office: For why did they there prove it, if it was not his Will? yea, by many Arguments in Part III. p. 211, 212, 213, 214. to which I refer. But, Secondly, That I alter'd it in above 30 places, yea, if he had said 300, I do believe that he had spoke literally true, altho' most manifestly false, respecting his Design, which is to deceive: For I alter'd Fox's Words from a written Character, which not one in fifty is able to read, to a fair printed Black Character; and this is all the Alteration I made to the best of my Skill, and which I take him to mean, which is much like that of his sending his Letter to me first, above-noted; and indeed, so false they are in their Writings, and so fill'd with Equivocations, that had it not been to discover his Hypocrisie, the main Design of this VI Part, I had not medled with it; It is so fill'd with Scorn, Contempt, and Abuse, charging me with Lyes, Forgeries, &c. their own Crimes, and which I have made plainly appear in the Sequel of this Discourse. So I refer to my Sheet, *John Whiting posted for a Coward*, &c. p. 105. following, and so I still account him, and shall, until he gives me a Meeting according to my Proposal therein,

Feb. 2. 1709.

Francis Bugg.

A
Retrospective-Glass
FOR THE
QUAKERS.

PART VI.

SECT. XXXVII.

Shews, That the Quakers can, and do seek to Outward Authority, contrary to their Pretences. Their Observation on Francis Bugg's Abstract noted. Their Petition for their Clause, touching their Marriages, with the Events thereof. Reasons against their Advances. Their Letter delivered to Members of Parliament, with Remarks thereupon. A Letter to George Whitehead. A Reply to Three Instances, shewing their way of answering Books or Papers. Their Reasons why they refused to meet Mr. Keith; with a suitable Reply from another Hand. The Challenger Challenge'd; or, John Whiting's Challenge accepted by Francis Bugg.

HAVING in my former Parts made some progress in the Discovery of the Errors, Blasphemies, and Idolatrous Practices of the Quakers; I am now come to attack them in their strongest Hold, namely, *Hypocrisie*, wherein they have digged deep, and intrench'd themselves, and think themselves secure: This will be my chief Work in the following Sheets. I remember, that *Richard Farnsworth*, a great Quaker-Preacher, in his Book, *A Rod to drive out the Wild Boars*, &c. Printed 1655. Disputing with Mr. *Sheffield*, Minister of *Ipstock* in *Leicestershire*, who had said, *That there were some Hypocrites in all Churches*. This *Farnsworth* thus answers him, p. 13. *Those that say there are Hypocrites in all Churches, do err from the Spirit; but Priest Sheffield did so say: Therefore a Liar. For there is no Hypocrites in the True Church.* And *John Whiting*, in his Book, *The Rector Corrected*, &c. p. 79. defends the same; and that both *Farnsworth*, *Whiting*, *Whitehead*, *Fox*, *Coale*, &c. own the Quakers to be the True Church, yea, the Church of the First-Born, whose Names are written in Heaven; yea, and that as Quakers, they were elected so to be before the World began, as I have abundantly proved out of their Books, in Part II. p. 96, 97. Part IV. p. 271. Part V. p. 415. to which I refer for brevity-sake. Now that there are Hypocrites in this Quaker Church, I hope sufficiently to demonstrate, before I finish this Part, wherein I hope to take my *ultimum vale*, as to this Folio.

I remember, that *Bishop Latimer*, in his Sermon at *Stamford*, cry'd out, *Hypocrites, Hypocrites, Hypocrites! One in Heart, another in Mouth; fair in Pretence, but full of Mischief, and malicious Hatred within: Then have at ye, ye Hypocrites.*

And so may I say to the Quakers, O ye Hypocrites, Hypocrites, Hypocrites! who write one thing in one Book, and the contrary in another Book; pretend one thing, and practise the contrary; that are This to Day, That to Morrow, and another Thing the third Day: Therefore, ye Hypocrites, have at ye. I shall begin with that Branch, of their pretending they cannot seek to Outward Authority, when no People upon Earth seek more to Outward Authority than they do; as the Sequel will shew from plain Fact, viz.

The Quaker's Pretences against seeking to Outward Authority. And

First, But as for this People (i. e. the Quakers) they are raised of the Lord, and established by him, even contrary to all Men, and they have given their Power only to God, and they cannot give their Power to any mortal Men, to stand or fall by any Outward Authority; and to that **they cannot seek.** (a)

Secondly, A running to the Powers of the Earth for help: *What, have you Ministers lost the Lord to be your Strength, that you must flee for help to Men? Must they make Laws to establish you, and set you up? Is not this the Whore that rides upon the Beast, and that the Beast (meaning the Parliament) carries?* (b)

Thirdly, That Worship that is settled, and that Religion which is established, by an outward External Power, and the Laws of Men, is but the Worship of Anti-Christ, and not the true Religion. (c)

Fourthly, O ye envious Persons, you would have the Countenance of the Powers of the Earth, but we must not; do we love to be great in this World? Nay, our Kingdom is from above, and we reject the Countenance of the Beast's Authority. (d)

Fifthly, We stand Witnesses against Parliaments, Councils, Judges and Justices, who make or execute Laws, in their Wills, over the Consciences of Men; and to such Laws, Customs, Courts, or Arbitrary usurp'd Dominions, we cannot yield our Obedience. (e)

Sixthly, To the Parliament, thus, viz. You do but cause People to drink of the Whore's Cup, and you are but them (viz. the Beast) which carry the Whore, viz. the false Church; and this is plain-dealing to tell you the Truth. (f)

Seventhly, And where is your Example in Scripture (writing to the Episcopal Clergy) among the Ministers of Christ? For your running to the Powers of the Earth, and crying unto them for help? (g)

Lastly, Because I would not be too tedious, I shall conclude this particular Head in the Words of George Fox, their Founder, in his Epistle General to the Royal Priesthood, from the Spirit of Truth, to be sent abroad among the Saints in Old and New England, Germany, Holland, Ireland, Scotland, Barbadoes and Virginia, for them to read, &c. Doubtless, to make them believe that the Quakers never seek to Outward Authority. Thus saith George Fox, p. 8. *The Papists cries Higher Power, Help, help, or else my Mass will go down. The Episcopal Men cries, Help, help, Higher Power, or else my Common-Prayer goes down. The Presbyterians cries, Help, help, Higher Power, or else my Directory will down. The Independants and Anabaptists cries, Help, help, Higher Powers, or else my Framed Faith, which is my Eleven Days Work, will down, and we shall not stand; Are you not all ashamed, and shews you are naked? &c.* For more of these see Part V. Sect. XXVII.

Thus does it appear by these few Instances, how averse the Quakers seem to be from seeking to Higher Powers, whilst no People upon the Earth seek more to the Higher Powers, than they do; it would be too tedious to recite the many Petitions, and Addresses to the Parliament, from the beginning, for This, That, and the Other Favour, to settle and establish them: I might mention, even in this Reign, how they cry'd to the Higher Powers, to have the Power of Recovery of Tythes subjected to the Justices of Peace only; How they Petition to have the Words, in their Solemn Affirmation, viz. **[In the Presence of Almighty God]** taken away, that so they might have been Rivals with the Peers of the Realm. This Petition of theirs, (as well as the beforementioned about Tythes) was thrown out with Indignation, tho' subscrib'd by 43 Eminent Quakers, and read Feb. 27. 1707. to the Joy of all good Christians. See Part V. p. 3. Moreover, notwithstanding their loud Pretences against seeking to Outward Authority, yet where there is one Papist, Episcopal, Presbyterian or Anabaptist, seeking to the Higher Powers, there are in most Sessions of Parliament Twenty Quakers; and yet their Impudence is such, that they are not at all ashamed, nor do they once blush, notwithstanding they appear not only naked, but so contradictory to their printed Principles. But to my present Matter, which is to shew their seeking to Outward Authority, and my opposing their Advances at the last Session of Parliament, 1709.

That the Quakers can, and do, seek to Outward Authority, crying, help, help.

As my manner hath been for these Eighteen Years, to watch the Quakers Motions at Parliament, and to inform the Government of the danger of their Designs, in order to stop their Advances, desiring nothing more than that the Quakers might be brought to an Examination, that so, if the Matters and Things objected against them, be prov'd upon them, that they might be enjoin'd by Authority, to make a publick Retraction of such of their Errors and Blasphemies, as

(a) *Edw. Burrough's Works*, p. 507.
(c) P. 501. *Ib.*

(f) P. 524. *Ib.*

(b) P. 522. *Ib.*

(e) P. 510. *Ib.*

(d) P. 621. *Ib.*

(g) A Short, but Strict Account, &c. p. 10.

tend to the Subversion of the Christian Religion, and the Government of both Church and State. This is the Sum Total of what I and others have labour'd for, and which is the least they can do, tho' it has nothing of Persecution in it: But such hath been their sly way of answering Books and Papers, and their Interest, of which they boast not a little, that they have mightily withstood our Words, alter'd and perverted our Sense; crying out evermore of Persecution, Persecution, when no Body desires it, nor petition for it, or any thing like it.

But, as my manner hath been, I went often to the Parliament last Session, and on a time finding the Quakers very busie in soliciting some Favour or other, I went home and drew up a short Paper, stiled, *An Abstract of the Quakers present Principles, humbly laid before the Honourable the House of Commons, &c.* printed it, and presented it to the Members, before the Quaker's Faces; March 12. 1703. but since I reprinted it in p. 488 of my Fifth Part, I here omit reciting it, as also my second Paper, stiled, *Some Consequences of the aforesaid present Principles, both Affirmatively and Negatively, &c.* This Paper I also presented to the Members on the 15th Day, *ibid.* But this Abstract struck the Quakers speechless; for tho' I presented it to the Members in their presence, giving them also one of them, that so they might see what I wrote, and object if they had ought to say; yet they opened not their Mouths against any one Passage therein, which was a tacit Confession to the Truth thereof; for Silence (according to the Proverb) gives Consent: But soon after I went again, and I met with an Answer to my said Abstract. A Copy whereof is as followeth, *viz.*

Observations on Francis Bugg's Abstract, delivered to the House of Commons.

'It does not surprize the Quakers, to be evilly entreated, especially by one that has an Interest in doing it: But if Conscience prevail'd more than Contention, and Charity over-rul'd Prejudice, we might hope for fairer Treatment from our Adversary.

'But such is our Unhappiness, that nothing less will satisfie him, than breaking in upon the Indulgence we enjoy; if he could perswade the Government to second his repeated Attempts, to a new Persecution: In order to which, we perceive he has been hard at Work, to pervert our Books, violate our Sense, abuse our Practice, and ridicule our Persons; knowing very well with whom he has to do; and that the Patience of our Profession is his Security in abusing it.

'However, if his Recriminating have weight enough with our Superiours (b) to expect a fresh Defence of our Principles and Practices, we shall be ready for their Satisfaction, once more, to justifie both, against the Insults of this restless Adversary: Who otherwise, we take leave to say, would not deserve our Notice, since we have repeatedly answer'd his Objections in Print, thinking it our Duty, as well as Wisdom, to use the Liberty the Government has favoured us with, in as peaceable and inoffensive a manner as may be.

This is a true Copy of their Paper, which was printed, and presented to the Parliament, Anno 1699. against the Norfolk Clergy, subscribed by

George Whitehead, } William Penn, } John Bellers, } John Field,
John Fiddeman, } John Vaughton, } Joseph Wyeth, } Henry Goldney,

And now reprinted with the Alteration of the Singular for the Plural, and not signed, because I suppose William Penn was but newly out of Gaol, where he lay for Debt, having newly compounded for 10 s. in the Pound.

This is the Paper they printed, in Reply to my said Abstract, not denying any particular Passage therein; and wholly passing by my second Paper, touching the vile Consequences resulting from their pernicious Principles in the said Abstract. I also met the same Day with their Prayer, or Petition to the Parliament, relating to their Clause about their Marriages; which take as followeth, *viz.*

To the Commons of Great Britain, in Parliament Assembled; The People call'd Quakers, humbly shew, That in the Bill relating to the Duty upon Parchment and Paper, and regulating Clerks, Attorneys, &c. is the following Clause.

'**B**E it further Enacted, by the Authority aforesaid, That every Person, who shall, from and after the 24th of June next ensuing, pronounce, read, or perform any Service, Form or Ceremony of Marriage, or assist in the performing, reading, or pronouncing of any Service, Form or Ceremony of Marriage, between any Man and Woman, in any place whatsoever within that part, &c. before the Banns of such Marriage shall have been first three times pub-

(b) But they tell us they have no Superiours: See Part V. p. 389. out of Parnel and Hubbertsborn.

'list'd

lish'd according to Law, or before a License duly obtain'd for such Marriage, where Banns or License are now by Law required; shall forfeit for every such Offence the Sum of One Hundred Pounds, to be recover'd, &c.

The People call'd Quakers being apprehensive, the preceding Clause will very much affect them, in respect to their Marriages; the Method of Celebrating them, being a part of their Religious Dissent. It is humbly hoped, the Government having been pleased, to indulge them as Protestant Dissenters, will not make them liable to suffer the Penalty of this Clause. — Therefore the said People (call'd Quakers) do humbly Pray (i) the House of Commons to give them Relief, by an Addition of the following Words, [after Town of Berwick upon Tweed,] viz. except the Marriages of the People call'd Quakers, &c.

Now when I saw their Observations upon my said Abstract, and that they wholly passed by in Silence my second Paper, containing the Consequences of their Anti-Christian Principles, by me charged on them, in the said Abstract, and Consequences, without denying one single Instance in either of those Papers, which is *nihil dicit*, confessing of Judgment; and knowing that the Quakers begin to shake in their Harness, touching their Marriages; several of them having turn'd off their old Wives, and got new Ones, as George Knight, Brother to John Knight, both Eminent Quakers; and that the first Wife could get no Relief, they not being Marry'd according to Law. As also, that there have been Suits at Law, and the right Heir to the Man has (as I have been told) dispossest'd the Quaker Heir. And also, considering what little Reason there is for the Quakers to be privileg'd Above all Protestant Dissenters, who either take Licenses, or have their Banns publish'd, and are marry'd by our Ministers; Above, did I say? Nay, why so much? I cannot tell, seeing they not only deny our whole Religion, but every Article of the Christian Faith, as well as Subjection to our Christian Magistrates, &c. I say, upon these and the like Considerations, I wrote the following Paper, printed it, and presented it to the Lords and Commons, March 23. 1703. A Copy whereof is as followeth, viz.

Some Reasons humbly laid before the High Court of Parliament, touching the Quakers Clause, relating to their Marriages.

Right Honourable, and Honourable,
WAVING the Quakers Personal Reflections, in their Observations, on my Abstract of their present Principles, with their Consequences, which in due Time and Place, may have a more particular Answer, Paragraph by Paragraph: I shall therefore, first consider their Allegations for their Clause, which they bottom on their Indulgence; and next some Reasons against it: And, First, The Government (say they) having been pleased to Indulge them as Protestant Dissenters; it is humbly hop'd, they will not make them liable to suffer the Penalties of the preceding Clause of the Hundred Pound forfeiture. And therefore pray to be excepted, &c.

But it may also be considered, That by the Act of Toleration, they are not Indulged, and of which the Government wisely took care; for in the said Act there is this Proviso following, viz.

Provided always, And be it further Enacted by the Authority aforesaid, That neither this Act, nor any Clause, Article, or Thing herein contained, shall extend, or be construed to extend to give any Ease, Benefit, or Advantage to any Papist, or Popish Recusant whatsoever; or any Person, that shall deny in his Preaching or Writing, the Doctrine of the Blessed Trinity, as it is declared in the aforesaid Articles of Religion.

Now, that the Quakers do not only deny, but write against the Doctrine of the Blessed Trinity, and that in a Blasphemous manner: I shall give some Proofs, which for the present occur to my Memory; and that as so many Reasons, why they ought not to shelter themselves under that Act. And this is not a breaking in upon the Indulgence granted by that Act, but in order to preserve it Inviolable, to all those Ends designed. But to shew, that the Quakers have no Title to the Indulgence granted by that Act, at least until they Retract their said Blasphemies against the Ever Blessed Trinity, and Condemn the Books that contain them; as also, to tell them, that as no Man put me upon writing this, or the Abstract, or presenting my Books and Papers to the Commons, or gave me any Reward, or Promise so to do; so have I no Interest or Design herein, save only the Defence of those Truths, by which I hope to be saved, and discovering to the Government (as in Duty bound) those Heresies and Blasphemies, held and defended by the Quakers. And this, I the rather do, because in their late Prints, they tell us, saying, We

(i) Is not this seeking to the Higher Powers, and calling out, Help, help?

are not sensible, that we have altered any one Principle since we were a People, but are the same in every respect, that we were Fifty Years ago; therefore blush not, publicly to declare, that we are not chang'd in our Principles. This, with much more of the same Tendency, I have recited out of four or five Books of their Chief Authors, in my Book, *Quakerism Anatomized*, &c. Part V. Sect. XXV. p. 379. And more especially, since in their Observations on my Abstract, &c. They tell the Parliament afresh, saying, *If his (Francis Bugg's) Re-criminating of us, have Weight enough with our Superiours to expect a fresh Defence of our Principles and Practices, we shall be ready, for their Satisfaction, to justify both.*

Wherefore, in Conjunction with their Offer, I do most Humbly pray, that a Committee may be appointed to examine the Matter in Debate between us, as I did in my Abstract, &c. and on the same Terms; and also, That God Almighty may inspire our Governours, as he did King Solomon, in the Case of the two Striving Harlots, that so he may Bless our Nation with Peace and Plenty, both at Home and Abroad; if not, I fear, we may despair of both: For those that Honour him, he will Honour; but those that Despise him shall be lightly esteemed. I shall therefore proceed to my Proofs out of their Books, as so many Reasons for their Examination, and do hope, that until they Retract their Errors, and Condemn the Books that contain them, under their Hands, they shall not be thought worthy of such repeated Favours, heaped upon them from Year to Year, not only above what all other Dissenters have, but more than any Protestants, whether Conformists, or Nonconformists, desire to have. And I cannot but think this Proposition highly Reasonable, especially since the Honour of God, the Honour of our Holy Religion, and the Honour of the Protestant Profession, are herein deeply concern'd.

I. And, First, Thus saith George Fox, *The Scripture do not tell People of a Trinity, nor Three Persons, but the Common-prayer-book speaks of Three Persons, brought in by the Father the Pope: Great Mystery, &c. p. 246.*

II. *The Vulgar Doctrine of Satisfaction, being dependent on the second Person of the imagined Trinity, Refuted, &c.* This is the Contents of Section XVI. of W. Penn's Book, *The Sandy Foundation*, &c. Again, p. 12, 13, 14, 15. *Since the Father is God, the Son is God, and the Spirit is God; (which their Opinion necessitates them to confess) then unless the Father, Son, and Spirit are three distinct Nothings, they must be three distinct Substances, and consequently three distinct Gods. For, if each Person be God, and that God subsist in Three Persons, then in each Person are Three Persons, or Gods; and from Three they will increase to Nine, and so ad infinitum. Much more, (says William Penn) might be said, to manifest the Gross Contradiction of this Trinitarian Doctrine, as vulgarly received.*

III. Mr. Townsend, a Minister in Norwich, defending the Doctrine of the Blessed Trinity of Three Persons and One God. George Whitehead, &c. Reply'd in their Book, *Ismael*, &c. p. 10. *Saying, Here, thou blind Beast, who art ignorant of God, and here thy Antiquity, and thy Reasons, and the Three Persons which thou would divide out of One, like a Conjuror, are all deny'd; and thou shut up with them in perpetual Darkness for the Lake and the Pit, — and thou, Priest Townsend, art reserved in everlasting Chains under Darkness for everlasting Fire, &c. Without any Condition of Repentance, like Muggleton's Curses; nay, worse, for I read not, that he Damn'd the Blessed Trinity of Three Persons, to the Lake and Pit.*

IV. Again, Francis Hongik, an Eminent Quaker-Author, whose Works are Re-printed, and Bound up in Folio, Disputing with some Divines, touching the Blessed Trinity, Rep'y'd, in his Book, *The Popish Inquisition newly Erected*, &c. p. 45, 46. *Saying, For a Trinity of Persons in the Divine Essence, where learned you this Article? Be ashamed of your Ignorance — do but mark the Ignorance of these Learned Rabbies; before there must be three distinct Persons in the same undivided Divine Essence; and now Christ must be distinct from the Father and the Holy Ghost: This is Damnable Doctrine. — This Blind Doctrine came up since the Apostles Days, and accounted Orthodox by the Nicene Council, a Company of Apostates, and hath been accounted by the Beasts Followers, a great Point of Divinity, &c. As more at large in Part II. p. 118, 119, 120.*

To conclude this Head, I beg leave to ask this Question; Shall those, who not only deny, but Blaspheme; not only Blaspheme, but send to the Pit of Hell the Persons of the Blessed Trinity, together with the Ministers who defend the Doctrine thereof? I say, shall these Hereticks be throw'd under an Indulgence in a Christian Nation, and that by an Act of Toleration? Shall such, I say, as call our Learned Divines, Ignorant Persons; the Doctrine of the Blessed Trinity, Damnable Doctrine, Blind Doctrine; that call the Nicene Council a Company of Apostates, and Followers of the Beast, False Church, and Mother of Harlots? I say, shall these Hereticks Shroud themselves under an Act of Toleration, which spues all such (by the Branch above-recited) out of its Protection; nay, moreover, shall they have Favours heap'd upon them above all Her Majesty's Subjects, as the only Favours of the Age? Good God! What shall I say, but that, if they will not now at last Retract these, and the like Damnable Errors, Heresies and Blasphemies, let them read, and partake of the Sentence given at Oxford, upon

‘ upon a Socinian Book, *August* the 19th, 1690, called, *The Naked Gospel*, &c. as more largely
 ‘ cited in my Book, *Quakerism Anatomized*, &c. Sect. XXIX. p. 413. An Abstract thereof, is as
 ‘ followeth, viz. Whereas there is Published an Infamous Libel, Entitled, *The Naked Gospel*,
 ‘ which destroys the Foundation of the Primitive Faith, once delivered to the Saints, Assaults the
 ‘ Chief Mysteries of our Religion, denying the Lord that bought us, deserving to be Condemn’d
 ‘ to Eternal Flames. And we do Condemn all, and every of the said Heretical Propositions, as
 ‘ False, Impious, and Contumelious to the Christian Religion, and especially to the Church of
 ‘ England; and we Decree, and Declare them to be Heretical, and contrary to the Holy Scrip-
 ‘ tures, and the Catholick Faith Received, and Inviolably preserved by all Orthodox Christians
 ‘ in all Ages, from the beginning to this present time, and as Repugnant to the Decrees of Coun-
 ‘ cils, especially that of Nice, the most Solemn of all that are extant, and most worthy of our
 ‘ Faith and Acceptation. And, *Lastly*, As contrary to the Writings of the Fathers, especially of
 ‘ St. *Athanasius*, whose Faith and Patience, in Defence of the Cause of Christ, was great, beyond
 ‘ Example, and will be memorably Celebrated wheresoever the Gospel shall be Preach’d. We
 ‘ therefore Decree the above-named Infamous Libel to be burnt by an Infamous Hand, in the Area
 ‘ of our Schools.

‘ Thus having given a Hint of the Cause, and what, in all probability, may be a Means to
 ‘ Work a Cure, namely, a Retraction; I Humbly beg leave to Subscribe my self,

‘ Your Honours most Obedient, and most Devoted Servant,

‘ March 23. 1703.

‘ Francis Bugg.

Postscript.

‘ As to their Allegation, *The Method of Celebrating their Marriages, being a Part of their Religious*
 ‘ *Dissent*. Note, They hold a Government within the Government, and in Opposition to it,
 ‘ their Laws in Point of Marriages must be Obey’d, our Laws Rejected, as, in Part V. Sect. XXV.
 ‘ p. 382. I have shewed; at first to get their Childrens Births Registred, was a Case of Con-
 ‘ science, but the Penalty of not doing it quell’d that Plea; Tythes are their great Case of Con-
 ‘ science, but the Laws have made many of them submit; and why is it that they cannot Publish their
 ‘ Banns in our Churches, or take a License, as well as pay 5 s. for Stamp’d-paper? No, Con-
 ‘ science is but their Stalking-horse, to a further Design. And therefore, the more they are in-
 ‘ dulg’d, the more they grow hardned in their Infidelity; and why they should be thus Favour’d
 ‘ above all Mankind, I cannot imagine; unless it is because they are more Artificial in Supplan-
 ‘ ting Christianity?

‘ But when I saw their Interest prevailed in the House of Commons, so as to be exempted from
 ‘ the said Forfeiture, above all the Queen’s Subjects, and what use they would have made, by the
 ‘ Voice of a Law in their Favour, I wrote another Paper, and presented it; a Copy whereof is as
 ‘ followeth, viz.

**Some other Reasons humbly laid before the High Court of Parliament, touch-
 ing the Quakers Clause, relating to their Marriages.**

‘ Right Honourable,
 ‘ THERE are two Things especially, upon which the Quakers Bottom their Clause of
 ‘ Exception, relating to their Marriages: *First, Their being Indulg’d by the Act of Toleration.*
 ‘ And, *Secondly, Their Marriages being a part of their Religious Dissent.* As to the first of these, I
 ‘ have from their Books in my last Paper, shewed, That, as well according to the Letter of that
 ‘ Act, as the Design thereof, they are not Entitled to the Advantages therein; And as to the *Sec-
 ‘ ond*, I humbly desire, to lay before Your Lordships Christian Consideration, some Instances,
 ‘ shewing thereby, that their Plea is not Matter of Conscience, but Design; As also, to shew,
 ‘ what good those Laws have done to this Lawless People, when the Quakers have not been
 ‘ distinguished from other Dissenters; notwithstanding their Teachers have taught them in Print,
 ‘ *That it is no Sin to transgress Human Laws*: And also, *That they cannot seek to Outward Authority*;
 ‘ the contrary whereof you are Witnesses of every Day.

‘ *First*, When the Act for Burying in Woollen came out, and they forced to go to the Mini-
 ‘ sters, whom they call *Baal’s Priests*, with Affidavits, this was a Case of Conscience; but the Five
 ‘ pound Penalty soon removed this Scruple.

‘ *Secondly*, When the Acts for Births and Burials came out, it was likewise a great Case of Con-
 ‘ science to give in the Names of their Children, and to give the Minister Six-pence to Register
 ‘ them, but the Penalty of Forty Shillings soon quell’d their Plea.

Thirdly,

Thirdly, Their Separate Meetings for Worship, is no little part of their Religious Dissent. But since the Act of Toleration obliges the Quakers, as well as other Dissenters, to go to the Bishops Courts, or to the Quarterly Sessions, for a License to hold their Publick Meetings; they can submit, and pay the Duty for the License, as well as other Dissenters; which shews, that for a Need, and to serve a Turn, they can seek to Outward Authority, and lay an Embargo upon their Principles.

But the Reason why I produce these Instances, is not to shew their Obedience to Government as such, nor their Subjection to Magistracy as such. For I have given plenty of Instances, in my Book, *Quakerism Anatomiz'd*, &c. Sect. XX. That they cannot by their Principles Obey Magistrates as such; no, I do it, to shew, that to avoid the Penalties of those Laws, when not distinguish'd from other Dissenters, they can: And, therefore it is hop'd, they shall not be distinguish'd, by an Exception, as to this Clause; for what is it more, as to the Essential Part of it, than to give two Shillings to have their Banns Publish'd in our Churches, or to take a License out of Courts, or to Register their Children, or to make Affidavit, that their Corps are not Buried in Linnen, but in Woollen only? No, it cannot be Conscience, but Design and Self-Interest, and to subject Magistracy under them, of which their Hat is a Figure; for, if they please, they may Publish their Marriages also in their own Meetings.

But, suppose they should prevail, and have their Humour; it is humbly hop'd, that Your Honours will add a Clause, that this Exception shall not be Construed to make their Marriages valid in Law, and thereby set them on the Level with the Establish'd Church. But further, to shew that this Distinguishing them from other Dissenters, and heaping Unmerited Favours upon them, does but make them proud of those Privileges, and boast themselves in Triumph over those that Confirm'd them; of which take one single Instance.

In the 7th and 8th Year of King William, there was an Act passed in their Favour, That, whereas they pretended they could not Swear in the usual Form, (though many of them had done it) the Government allow'd them a different Form, viz. *I A. B. Do declare, in the Presence of Almighty God, the Witness of the Truth of what I say, &c.* This being granted, and by George Whitehead, and the London Quakers, accepted, (though it had all Essentials of an Oath in it) yet, so it was, that the Country Quakers scrupled it, and told George Whitehead, &c. That they had Subjected their Testimony to the Wills of Men, (a thing not usual with the Quakers to do) upon which George Whitehead, &c. Wrote a large Epistle, in order to remove their Scruples, in which are these Words, viz. *Let none therefore count, or call this a Subjecting our Testimony to the Will of Man, seeing God hath so far Subjected Man's Will to our Desire.* Thus do they Boast and Triumph over the Government, instead of being Humbled under a Sense of their Favours. But so it ever fared with Parliaments; if they do not grant what they ask, but are zealous for the Protestant Interest, and against their Errors; Then they are the *Beast that carry the Whore*, and being Chosen by most Voices, are not like to *Abstain for God, and the Good of the People.* But if they lend an Ear to their Endless Solicitations, and Grant what they ask; it is not the Quakers that *Submit*, but God has *Subjected* the Government to their Desire. Thus they account their Prophecies Fulfilling; for 'tis their Right (say they in Print) to Possess the uttermost Parts of the Earth.

But still, to prove that they are not Subject to Magistracy as such, nor indeed can be, upon their present Principles, but must, as they do, both pick and chuse, what Laws they think fit to Obey, and that Quadrate with their Interest, (and then no Men more Vigorous in their Prosecutions) and what Laws to Reject and Disobey; take these few Instances following:

And, First, In the Act of Toleration, Fol. 307. It is thus Enacted, "That if any Assembly of Persons, Dissenting from the Church of England, shall be had in any Place for Religious Worship, with the Doors Locked, Barr'd, or Bolted, during any Time of such Meeting together, such Assembly shall receive no Benefit from this Law, but be liable to all the Pains and Penalties of all the aforesaid Laws recited in this Act."

But this Law the Quakers elude by this Artificial Method; for though they do not always Lock, Bar, or Bolt their Doors in their Yearly-Meetings, where there is both Preaching and Praying; yet they commonly have two or three lusty Fellows to keep out any from inspecting what they do. Again,

Secondly, Fol. 308. *Ibid.* There is a *Proviso*, That nothing in that Act shall be construed to exempt any of the Persons aforesaid, from paying of Tythes, and other Parochial Duties to the Church and Ministers, &c. This their Leaders, in Print, also reject and disobey, as injoyning the Payment of what is Antichristian, though to give many of their Hearers their due, that, what for fear of Prosecution in the Exchequer, and other Courts of Judicature, they now pay their Tythes and other Duties with very little Trouble, &c.

Thirdly,

Thirdly, In the 7th and 8th Year of King William, there was an Act of Association pass'd, which required His Subjects to own Him their Rightful and Lawful King; and to stand by Him, and defend Him against all His Enemies, and their Abettors. And I remember, that a Parchment Roll was carried and handed from House to House in our Town, and rejected only by the Quakers; and for whose Refusal I can give no other Reason, Than that it was in Defence of His Royal Person and Government, and in Favour of His Enemies.

Fourthly, In the 13th and 14th Year of His Reign, there was an Abjuration-Act pass'd, to exclude the Pretender, then Proclaim'd by the French, King of E. Sc. This Act of Parliament, the Quakers for Conscience-sake, (they had much a Love to the Romish Yoke) could not joy in, neither by Oath, nor yet by their solemn Affirmation. Again,

Fifthly, In the 1st Year of our Sovereign Lady Queen ANNE, whom God long preserve, there was another Act pass'd, to Abjure the said Pretender; wherein all Teachers and Preachers of separate Congregations, as well as those of the Church of England; and all School-Masters and Ushers were obliged to Abjure the said Pretender, or Forfeit 500*l.* and other great Disadvantages: But of this Law also, the Quakers would take no Notice; they'll hold their Integrity to the last, that so the Young Man may hear what faithful Friends he has in England. And,

Sixthly, By way of Confirmation to the Truth of what hath herein been Ironically suggested, it is to be Noted, That in their late Address to Her Majesty, they say not one Word against the Pretender, or his pretended Title to the Imperial Crown of these Kingdoms of Great Britain and Ireland. (And for my part, I cannot tell the Reason of all this Aversion to our Laws in that Case made and provided, unless it be that they have Hopes—And that another Day their Loyalty to that Pretender may appear the more Conspicuous, as it did to Oliver and his Son. But

Lastly, To Summ up all, and to shew their Presumption in asking such Favours, as no Men, whether Conformists, or Nonconformists, either ask for, or desire: And that I may make it yet more evidently appear from their Practice (if more can be) as I have done from their Doctrine, in my Paper call'd, *An Abstract of the Quakers present Principles, with their Consequences*, which I also presented to the Honourable the House of Commons, some Days since, what Mortal Enemies they are to Monarchy. It is to be observed, That when Her Majesty, with the Advice of Her Privy Council, put forth Her Royal Proclamation for the Strict Observance of a Fast-Day, or Day of Thanksgiving, for some Signal Victory, or other National Blessing, under pain of Her high Displeasure: That the Quakers reject it, and take no notice of it, in City or County, but one goes to Plough, another goes to Cart, others open their Shops, following their outward Callings, in Contempt of Her Royal Authority, Her Crown and Dignity, to the ill Example of Her Subjects.

I might enumerate many more Laws, which they trample under Foot, and wholly Disregard: Whereupon it is Humbly conceived (the Premises considered) they have not merited such singular Favours, whereby to be distinguished from other Dissenters; For they that will not obey Laws, ought not to reap the benefit of Laws; but the latter of which no People are more ready to do; how averse seem they are to the former! All which is Humbly submitted to your Honours Christian Consideration.

My dear Sirs, I have but one thing more to add, before I conclude this Paper; and that, chiefly to obviate the Quakers Calumnies; who, of all Men cannot endure to be confronted: Namely, That whatever the Quakers may suggest, no Man living hath put me upon Writing; either these Papers delivered to the Parliament, or my Book *Quakerism Anatomized*; nor is there a Page of them, or either of them, before I sent them to the Press. And therefore, if there be any thing that I cannot prove I only am Culpable: No! I act as a Free Agent, and think it but my reasonable Service to defend the Cause of Christ, when I remember how that God in Mercy has Redeemed me by His Divine Hand of Providence, from that Egyptian Darkness I was in for many Years, whilst amongst them. And now I humbly beg leave to subscribe my self,

Your Honours most Obedient, and most Devoted Servant,
March 28, 1709. Francis Bugg.

The Bill being now in the House of Peers, and the recited Paper, *Some other Reasons*, &c. being presented to the Lords, they thought it highly unreasonable to set the Quakers on the level with the Church Establish'd; they made an Amendment, and yet in Compassion to the well-meaning amongst them, admitted their Clause to pass, I say, with this Amendment, *Marriages, or pretended Marriages*: But this Amendment did so nettle the Quakers, that This, yea This, put the Quakers upon consulting their Politicks: For those Words, *Pretended Marriages*, brought them a Peg lower, so would not go down with them: For though all they do, write, or say, are but meer Pretences, yet they cannot endure to be accounted Pretenders, as indeed

indeed they only are, in all their Sham Confessions. Wherefore the Bill with the Amendment being sent down to the Commons for their Concurrence; the Quakers having been foyled in their printed Papers, they would now print no more, but writ private Letters to the Members of the House of Commons; one of which I procured, and is as followeth.

A Copy of the Quakers Letter, delivered to Members of Parliament.

Memorandum,

First, The Quakers are wholly dissatisfied with the Words [*or pretended Marriages,*] which are added in the Exception, made and agreed to by the House of Commons, relating to their Marriages.

Secondly, The Quakers Marriages being real Marriages, and having obtained a general Reputation as such; now to render them pretended Marriages, may be construed to their great disadvantage in many respects, and be made a Reproach against them by Adversaries.

Thirdly, The Words [*or Pretended Marriages*] in the said Exception, (*viz.* by the Amendment) are not Coherent with the rest of the Clause, wherein Marriages are mentioned three or four times positively, without the Words *or Pretended Marriages*.

Now I having (as above-hinted) obtained one of these Letters, (which they privately delivered) of a Member of Parliament; I went home, and wrote some Remarks upon it; printed it, and before their Faces presented it to the Members of the Honourable the House of Commons, April 12. 1709. who meddled no more with their Clause of Exception, but left them to struggle with the Laws, in that Case made and provided. A Copy whereof is as followeth, being my fifth Paper, *viz.*

Some Remarks on the Quakers written Paper, Presented by them to Members of Parliament; Humbly Represented to their Christian Consideration.

Yesterday I received from a Member of the Honourable House of Commons, a written Paper, which the Quakers have privately delivered to the Members thereof; in which are these Words; *viz.*

First, The Quakers are wholly dissatisfied with the Words [or Pretended Marriages] which are added in the Exception, &c.

Remark. As what the Lords have granted them, by their Amendment, is more than the Protestant Dissenters ask; So it is Humbly Prayed, That this Honourable House will agree with the Lord's Amendment, and not set them on the Level with the Church Establish'd; for nothing less will satisfy them. Is it not enough, if not more than enough, their Principles duly considered, That they are thus exempted from the 150^l. Fine, and thereby distinguished with Marks of Favour above all Protestant Dissenters? Again,

Secondly, Now (say they) to render the Quakers Marriages [pretended Marriages,] may be construed to their great disadvantage in many Respects, and be made a Reproach against them, &c.

Remark. Then let them conform to the Laws in that Case Made and Provided, as other Dissenters do; by Publishing their Banns in our Churches, or taking Licenses out of the Bishops Courts, as they have done for their Meeting-Houses, Registering their Children, Burying in Woollen only. These at first were pretended to be with them, Cases of Conscience; but the several Penalties soon removed their Scruples, as I have Noted: So that it is not Conscience, but Humour, with a Design to be uppermost, thus to pick and chuse what Laws to Obey, and what Laws to Reject. Moreover, as to the words *Pretended Marriages being made a Reproach to them:* Have they not reproached all Ranks, Degrees, and Orders of Men? Have they not called all Kings, (and consequently Queens,) since the Days of the Apostles, Apostates, Spiritual Egyptians, &c? Have they not called our Parliaments, *The Beast that carries the Whore, the False Church;* affirming as Prophets, *That a Parliament chosen by most Voices, were not like to act for God, or the Good of the People.* Have they not called our Bishops and Ministers, Monsters, Witches, Devils, Sodomites, Antichrists, *Baal's Priests;* yea, comparing them to the very *Insects and Reptiles* of the Earth? Have they not reproach'd the Fathers of the Council of Nice, calling them a Company of Apostates, Ignorant Rabbies, and Followers of the Beast? That the Doctrine of the Ever Blessed Trinity is a Damnable Doctrine: That our Holy Communion of the Body and Blood of Christ, is the Cup of Devils, and Table of Devils: That the Holy Scriptures are Death, Dust, Serpent's meat, Beastly-Ware, Humane; and that what we learn from thence is Human; (All which, with abundance more of the like Terms of Contempt and Reproach, I stand ready to prove out of their Books, to their Faces) and that without any Retraction, or signs of Repentance? But on the contrary, tell us in their late Prints, *That*

‘ That their Principles are the same in every respect that they were Fifty Years ago, without any Change or Variation. Again,

‘ Thirdly, *The Words* (say they) [*or pretended Marriages*] in the said Exception, are not coherent with the rest of the Clause, &c.

‘ Remark. That the Amendment, made by the House of Lords, is not Coherent, which is but a softer word for *Nonsense*, is, with Submission to better Judgments, great *Presumption*.

‘ But again,

‘ Lastly, Should they be humour’d by both Houses, it would but make them Proud and Insolent, Triumphant over the Government, as they did in the Case of their Solemn Affirmation; saying, *Let none therefore count or call this a Subjecting our Testimony to the Will of Man, seeing God hath Subjected Man’s Will to our Desire, &c.* as in my former Papers I have Noted. I remember that one of their Teachers, *Edward Deeks* by Name, of *Bury St. Edmunds*, once told me to my Face, saying, *Well, thou may’st write what thou wilt, we matter it not, for we have more Interest in the House of Commons than you have.* Thus do they Boast and Triumph both over High and Low. The Premises considered, it is Humbly hop’d, That this Honourable House will agree with the Lords in their Amendment. All which is Humbly submitted to your Honours Christian Consideration, by

‘ Your most Humble Servant,

April 12. 1709.

Fra. Bugg.

Postscript.

‘ In Case this Honourable House, should in their great Wisdom think fit, for the Glory of God, and good of his Church, to agree with the Lords in their Amendment, It is not to be doubted, but a great many of the Quakers, to avoid the Penalty, would submit to take a Licence; several having already been Married by our Ministers: Many of Discretion among them are sensible it is no part of that Religious Worship, which they perform to God; that being preserved to Protestant Dissenters by the Act of Toleration, but only an Obedience which *St. Paul* has strictly enjoyn’d to be paid to Authority.

This done, their Prayer or Petition was dropt, and the Quakers left, as they were before, to run the Hazard of their Illegal Marriages. But as many of the wiser sort among them have, of late Years, been marry’d by our Christian Ministers; so ’tis hop’d that many (now they begin to see and fear the Danger they are in by their Illegal Marriages) will follow their Example, not only for the good of their Families, but in submission to the Doctrine of the Holy Apostle; who said, *Be subject to every Ordinance of Man*, not only for fear of Wrath and Self-preservation, but for Conscience-sake; not that I would have such as are already marry’d, or that pretend they are marry’d, and have co-habited together as Man and Wife, to leave each other, as some of them have done: But yet I think it high time to look about them, that such as are not yet marry’d, may be so wise, as to foresee the Danger that may ensue such their pretended Marriages.

But oh! How dreadful angry was *George Whitehead*, *John Whiting*, &c. with me, there being often 10 or 20 in a Day soliciting both Houses, begging and praying, bowing and cringing for their Favours; which shews, that they can, to serve a Turn, notwithstanding their many and repeated Testimonies to the contrary, and that from the Spirit of God too, as I have before noted from their Books; yea, now it is, at Parliament especially, *Sir Thomas*, *Sir John*, *Sir Robert*; I say, they can now respect Persons to serve a Turn. Thus does their Practice contradict their Principles, and one Book contradicts another in every thing they write, say, or do: Behold then what a sort of Infallibility the Quakers are possess’d with, and how that they are as unchangeable as my Lord *Shaftsbury’s* Weather-Cock! As for their Book, *The Christianity of the Quakers*, &c. which they gave in to the Parliament, it shall be answer’d distinctly in Section XL. according to its just Merit.

But after our Scuffle was over, which held a compleat Month, viz. from March the 12th, to April the 12th, 1709. as by the Dates of my five Papers appear, two of which I have here omitted, the first call’d *An Abstract of their present Principles*, &c. that being printed in Part V. p. 488. The second call’d *The Consequences of their said Principles*, &c. is also omitted for brevity-sake, the same being often repeated in this and the former Parts. I say, after our said Scuffle was over, I sent *George Whitehead* a Letter, with a Challenge to a Publick Conference, dated April 22. 1709. But never heard a Word from him, or any other Quaker, of the acceptance of a Conference to this Day, being September the 27th, 1709. And since the said Letter contains several Passages, observed by many Gentlemen at the Commons Lobby, as well as by my self, I shall here subjoin the same; the Original whereof I sent to him, with a Text of Scripture, as a Preface to it, being applicable to him and his Brethren, whose great Envy appear’d so manifestly. For (said our Saviour) *the Tree is known by its Fruit; for Men do not gather Grapes of Thorns, nor Figs of Thistles.* Which Letter take as followeth, viz.

These

These for George Whitehead, in Devonshire-Square, without Bishops-Gate, London.

IT is written, *And Cain was wrath, and his countenance fell: And the Lord said unto Cain, why art thou wrath? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the Door.* Gen. 4. 5, 6, 7.

Now George, the use I have to make of this Portion of Sacred Writ, is, to let you know, That in the whole Course of my Life, I do not remember that ever I saw a more lively Figure of Cain's wrath with his righteous Brother Abel, (both as to his fallen Countenance, and his black Envy) in any Man living, than I saw in your Face, during the time of our Struggle, this Session of Parliament, clearly manifested in your Deportment towards me, and that in many more Particulars than I at this time shall repeat: A few only thereof are as followeth, viz.

First, When I gave in my *Abstract*, &c. How wert thou confounded? not daring to deny any one thing therein laid to the Quakers Charge. But (as at the Bishop's House, before several Members of Parliament) kept to Generals, not mentioning one Particular; saying, *He has been hard at work to pervert our Books, violate our Sense, abuse our Practice, and ridicule our Persons*, &c. not denying any one Passage in my said *Abstract*. But, George, we have a Proverb, *That Deceit lurks in Generals*. And therefore, 'tis plain, that, to avoid a Discovery, in Generals you hide your selves.

Secondly, How did thy fallen Countenance appear in thy malicious Smiles, when I presented my last Paper, (which had so good an Effect) when some of the Members, to thy thinking, refused to take my Paper, when alas, it was only because they had them before, saying, *Sir, I have had it already*? For I never presented a Paper, that I remember, taken more kindly, generally speaking; nor did any more than one refuse to take them of me, and that I conceive was, because he knew your Principles so well, that he needed no Information.

Thirdly, How didst thou go about, creeping up and down, fawning upon some of the Members, saying, *He is our Enemy, his Son was Marry'd with us, and he joined therein; his Son Marry'd one of a considerable Family*, &c.

To all which I thus briefly answer; I am indeed an Enemy to your Principles, and do hope I ever shall; but I am your Friend, in that I seek nothing more than your Repentance, and Conversion, and that you may manifest the same by a genuine Retraction of your Errors and Blasphemies. This would end the Controversie between us; and till this be done, there will be no Cessation of Arms, either by me, or by some others, whom God will raise up: For he hath promised to make War with *Amalek* for ever.

But *Secondly*, That my Son was Marry'd with you, I grant; but that I joined with him in your Form and Method, that I utterly deny; and do but you look into his Certificate, and you will see that I made a Difference between the Quakers subscribing as Witnesses, and my subscribing, sufficiently shewing thereby, that I did not join with you in your Method, Manner, or Form, which was all that I had to do, he being a Quaker. Again.

Thirdly, *His Son Marry'd one of a considerable Family*. As to the Family my Son Marry'd into, I shall not go about to lessen, nor have I any Reason so to do. But why you should go about to insinuate to the Parliament, that my Son Marry'd into such a considerable Family, I cannot tell, unless it be to lessen the Family into which she Marry'd, which was every whit as considerable, and that in every respect that can be named. What, George, had you nothing to say, in order to invalidate my several and repeated Charges, in my several Papers presented to both Houses of Parliament, in your Vindication, but to lessen the Families of such as oppose and confront you in your Fawnings and Flatteries, and to fall upon personal Reflections, wholly foreign to the Point in Hand? Surely, your Cause is sunk to a low Ebb. But this ever was, still is, and I fear ever will be your way of Trifling.

But, George, waving your other little Insinuations, and proud Insultings; the main thing intended by me in this Letter, is to give you, and your Brother *John Whiting*, an Intimation, that with an Assistant likewise, I do hereby offer you both a Meeting, for a free Conference, before 10, 20, 30, 40, or 50 competent Witnesses, by us equally chosen; out of Episcopalians, Presbyterians, Independants, Anabaptists, and Quakers, an equal Number of each; and if I prove not my Charge in my said *Abstract*, &c. I will condemn the same; on Condition, that if I do prove the said Charges, that you both will Condemn (under your Hands) the Books that contain them. Take a Months time to give me an Answer, by Post, to my House in *Mildenhall*; but your Silence herein shall be taken as a Sign of your Self-condemnation by me.

April 22. 1709.

Francis Bugg.

This is a True Copy (with some literal Variation) of the Letter above, but the same in Sense in every Particular.

Christian

Christian Reader,

I find not in the Gospel so many Woes pronounced against any one Sin, as that of Hypocrisie, the Quakers Capital Sin, if we may know the Tree by the Fruit it bears. And therefore in this place give me leave to discover the same in but two or three Instances, from a Paper I gave in to the Parliament some time ago, and the Quakers Answer to it; Mine is call'd *A Brief Reply*, &c. Theirs, *A Brief Answer*, &c. Which take as followeth in but three Instances, viz.

I. A Brief Reply, &c. I quoted George Fox's Book thus Entitled, *To the Council of Officers of the Army, and the Heads of the Nation; and for the Inferior Officers and Soldiers to read in*; P. 7. is this Passage, viz. *Oh what a Sincerity was there once in the Nation! What a dirty, nasty thing it would have been to have heard talk of a House of Lords among them! To this George Whitehead, &c.* makes the following Answer.

A Brief Answer, &c. And is it reasonable that we should answer for the Opinion of the Council of Officers against the House of Lords, in the Common-wealth's Days, or what any one told them thereof?

REMARK.

Now from this Answer, who (that did not know the Quakers) but would conclude, that this Passage was written by the Council of Officers, and not by Fox, their inspir'd Prophet: O Horrible! O Monstrous! And yet such are their Answers generally, clapping their own Crimes upon other Men's Backs. For, First, they knew it was their Apostle Fox's Writing; and to make it appear so to others, I shall give you some Words of Lamentation therein, that they did not pursue his Advice to Blood and Slaughter, viz. *O when will you throw out all those that have been fed like Hogs and Swine amongst you?* (meaning the National Ministry) *But when you had lost the Power of God, and turn'd against that, with which you had brushed at the outside of things, then you turn'd against (the Quakers) and put them in Prison that struck at the Root (of the Christian Religion.) And had you been faithful to the Lord God, which first carried you on, you had gone into Spain, and knock'd at Rome's Gates, demanded the Pope himself, set up a Standard at Rome, sent for the Turk's Idol, Mahomet; then all the People would have said, These are the Men that are gone out for God's Cause. Many Justices of Peace you put out, and many valiant Captains, Soldiers, and Officers you put out of the Army; of whom it hath been said among you, That you had rather have had One of them, than Seven Men; and could have turned one of them to Seven Men, because of saying Thou to a Particular, and wearing their Hats.* Oh! How are Men fallen from that which they were at First, when Thousands of Us went in the Front of you, (but now not one Quaker will go in either Front or Rear, to assist the Queen against the French,) and were with you in the greatest Heat? Oh! What a Seriousness was in People at the beginning of the Wars? **O what a Sincerity there was once in the Nation! And what a dirty nasty Thing it would have been to have heard talk of a House of Lords among them!** This last Passage I objected against the Quakers, shewing how forward and zealous they were in fighting against the King and the Church, and all Crown'd Heads; and how averse they are for it now, in Defence of their Nation; and you see George Whitehead's Answer, *Is it reasonable (says he) that we should be accountable for the Opinion of the Council of Officers, &c?* As if the Council of Officers had said, *That it was a dirty and nasty Thing once to talk of a House of Lords*, when it was Fox said so, and justified their going on at first to War, and blames them for not proceeding vigorously, and for turning out the Quakers, who were the most valiant Soldiers, One as good as Seven. O the Hypocrisie! O the Deceit of such Dissimulation! Again,

2. A Brief Reply, &c. No Marvel (still on the foot of their Hypocrisie) *then that Fox their Founder, hired two Jews to help them against the Christians, in writing his Battle-Dore, (of Thirty Languages) and for which piece of Service he gave them 80 l. besides many Bottles of Wine.* This was such a piece of horrid Deceit, and the Design thereof so Pernicious, which was to make us believe that he was miraculously inspir'd with Tongues, (viz. 24 Languages in one Night, as it was given out,) and many of us believed it; that I have often told them of it. Now let us hear George Whitehead's Answer.

A Brief Answer, &c. Francis Bugg's Story of George Fox's hiring two Jews for 80 l. &c. We Reject, as his own Forgery.

REMARK.

O the Deceit of these Men! First, he (no doubt) knows the Story to be true, being let into their Secrets: But I can tell him, that Mr. Spire, formerly a Quaker, and since dead, told me himself, That he, and another, (as I remember, it was Mr. Benner, that liv'd upon London-Bridge, that) went to the Jews, or to one of them, who did to them confels, that he had the 80 l. But Mr. Spire being since dead, George now thinks himself safe; he can deny any thing, how true soever: But if he will look into their Book, *Envy and Folly Detested*, &c. Printed 1695. he may there see these Words in p. 8. viz. *We for our own parts went to the Jews, and spake with the Jew who received 80 l. in mill'd Money, paid him by Gerard Roberts, besides the dozen Bottles of Wine given by Margaret Fell, as the Jew did affirm, for their doing the chief part of it, viz. the Battle-Dore; and*

and what a Cheat was this to the Ignorant, to make them believe it had been reveal'd to George Fox? Away with such Deceit. Thus far the Book. Now this Book being Printed in 1695, and the Matter so frequently objected to the Quakers; does any one think that they would not have deny'd it before 1703? O Deceit!

I shall mention but one Instance more in this place, nor had I done this, were it not to shew the Impudence of these Sinless Perfectionists, and to let the World see how they can deny any one Truth, provided, they think it will but serve their present Turn. For by these means they have at every Sessions of Parliament endeavour'd to bear me down, charging me with Lying and Forgery, when it is their own proper Livery; and let them wear it, for wear it they shall, so long as I can justly put it upon their Backs: For I having in my said Reply, charg'd them with vilifying the Scriptures, denying Jesus to be Christ, blaspheming the Blessed Trinity, neglecting, or contemning the Ordinances of Jesus Christ, and reproaching his Ministers, under the most odious Names they could invent; I therein go on, saying,

3. *A Brief Reply, &c.* And not only so, but as an Aggravation of their implacable Enmity to the Church of England, they in their Book, Judas and the Chief-Priests conspiring to betray Christ and his Followers, &c. Printed 1701. p. 5. tell the World, (by John Whiting) that such as turn from them, under a Sense of their most pernicious Errors, and conform to the Church of England, that they are Apostates, yea, the worst of Apostates, worse than Francis Spira, and Julian the Apostate; and not only so, but that they are on the very Borders of Rome. Now whether these their Proceedings does not affect the Church of England, I leave it to their Consideration.

Now you shall hear George Whitehead, &c. their Answer to this plain Matter of Fact, which had they not Faces of Brass, and that their very Pretence to Sincerity, for 'tis no more, would carry them out, they would never thus expose their Hypocrisie to publick View. However, take their Answer, viz. *A Brief Answer, &c.* That the Quakers vilify the Scriptures, blaspheme the Blessed Trinity, reproach Christ's Ministers, boldly in Print telling the World, That such as turn from them, and embrace the Christian Faith, are the worst of Apostates, worse than Francis Spira, and Julian the Apostate. Quoting John Whiting's Book, Judas and the Chief-Priests, &c. Pref. Wherein Francis Bugg notoriously wrongs both the People call'd Quakers, and John Whiting also.

R E M A R K

As for vilifying the Scriptures, blaspheming the Blessed Trinity, reproaching Christ's Ministers, &c. He takes no Notice, either to deny, or justify, possibly thinking, no Body would believe him; but as to what is said of John Whiting, of whose Name George Whitehead is very tender, thus he saith, viz. Francis Bugg notoriously wrongs both the Quakers (meaning, I suppose, their Second Days Meeting, in approving his Book) and John Whiting, who never told the World, That such as left them, and conformed to the Church of England, are the worst of Apostates, worse than Francis Spira, or Julian the Apostate, or that they are on the Borders of Rome, &c. In Answer to which, I shall clearly shew from Whiting's Book, that I have neither wrong'd the Quakers, who approv'd Whiting's Book, nor Whiting, as to his writing thereof: To evince which, take the Words in Whiting's Book; which are as follow, viz.

Judas and the Chief Priests, &c. Pref. 7. Book, p. 5, 6. So that as Julian the Apostate would have extinguish'd the Profession of Christ in the Outward, so would George Keith, &c. as to the Inward, which is equally pernicious; and for which the envious Priests have joined with him——And so hath he (George Keith) run backward ever since; that I am satisfied, he no more knows where to stop, than a Wild Horse that is running down a Hill; so dismal is his Fall, or Relapse, and so dreadful his Apostacy, that I account him one of the greatest Apostates that ever was, especially in these latter Ages; yea, greater than Francis Spira.——This then is the Apostate, to go back to what he once denied; and not as the Papists upbraid the Protestants for leaving of them, or any Dissenter since for leaving the Church of England, for the Corruption of it; (Mark, this is the Man that the last Session begg'd the Bishops Favour, to bring in a Bill the next Session, to Establish their Marriages,) for that is a going forward, and not backward, to the same from whence they came, as George Keith hath done. And this is the Case, and I have now proved him an Apostate beyond controut;——yea, so Retrograde doth he run, that I doubt not but he will go to Rome before he dye, for he is on the Pope's Borders already, as his denying a sinless Perfection, holding a Trinity of Persons in the God-head, Sacraments, and other Unscriptural Things, yea, even to Heathenism as to his Language, Doffing the Hat, &c.

Now, Christian Reader, as these are the Words of John Whiting, Printed in 1701. I do appeal to thee, whether the Quakers did not tell the World, (for if this be not telling, I know not what is) and that boldly in Print, That such as turn from them, and conform to the Church of England, are Apostates, yea, the worst of Apostates, worse than Francis Spira and Julian the Apostate; and not only so, but that they are on the very Borders of Rome, as cited in my said Reply. With what Face then, but that of Brass, could George Whitehead tell the Parliament, That Francis Bugg notoriously wrongs the Quakers, and John Whiting also, who never told the World so. O Prodigious! O Monstrous! The height of Impudence, and Brazen-fac'd Confidence! And what which makes

it the more Impudent, even this same *Whiting* and *Whitehead* came this last Session of Parliament into the Bishops Apartment, or Dressing-Room, to beg their Leave to bring in a Bill the next Session of Parliament, in favour of their Marriages; and I following them in, and hearing them beg this Favour, I was amaz'd at their Impudence, and to their Faces (in the presence of several Bishops) thus said, *G. Whitehead*, I cannot but marvel at your Impudence, to come into this Room to beg Favours of the Bishops; first retract your Scandalous Defamations on their Persons and Professions, and then 'tis time enough to beg Favours: And soon after they vanish'd like Evil Spirits of a sulphurous Smell.

Having by these Instances prov'd that *George Whitehead* will deny Things, which in his Conscience he knows to be true, as heretofore he hath done, particularly before the late Lord Bishop of *Normich*, and divers Members of Parliament, (*) and at *Joshua Bang's* House in *Milden-Hall*, Aug. 24. 1691. where at either time he could not prove against me, notwithstanding all his Noise of Lyes and Forgeries, &c. any one false Quotation. I now leave him, and turn to *J. Whiting*.

Come, *John Whiting*, I am now come to knock at thy Door; Look into the Preface to thy Book *Judas and the Chief Priests conspiring to betray Christ and his Followers*, &c. It is as certainly design'd (say'st thou) by some, (of which *George Keith* is Captain, as *Judas* was of the Band from the Chief Priests) to take Christ outwardly, so these to betray Christ in his inward and spiritual Appearance; and to invalidate it, what in them lies, tho' as real an Appearance as the outward; and as fully witnessed unto in Scripture, as ever the Chief Priests did in his outward Appearance in the Flesh, &c.—— And for every Testimony that he (*George Keith*) shall bring out of the Priests Books, to Christ's inward Appearance, I will, if God permit, bring two (to his one) out of our Friends Books to his outward Appearance.

Now, *John*, these Words of thine consist of two Parts, the first of a Charge, and a high Charge too; which I deny, both in the Name of *George Keith*, and the Ministers who attested the Truth of his Quotations, and in the Name of the Church of *England*, and all Protestant Dissenters, that have wrote against you from first to last; and recharge it upon you as a Lye, yea, a grand Lye, spoken in Hypocrisie, as well as a foul Calumny, on design to deceive your implicit Followers.

The second Part contains a fair Challenge; and because *George Keith* is imploy'd in another Affair, as you say of *George Whitehead*, Pref. *ibid*. I accept of your Challenge; let Time and Place be appointed, and that before Six of the Church of *England* Ministers, in Holy Orders, Six Presbyterian Ministers, Six Independant Ministers, Six Anabaptist Ministers, and Six Quakers, each of us chusing Three; and to these Thirty Persons, or the major part of them, I shall freely submit the decision of this Debate: And I will further promise, If you will do the like, that every Book (let it be wrote by whom it will, either by the Ministers of the Church of *England*, or Protestant Dissenters) produced by you, that denies the Inward and Spiritual Presence of Christ, by his Holy Spirit, in the Hearts of Believers, or shall deny his dwelling in their Hearts by Faith, I will, under my Hand, Condemn, as not agreeing with the Catholick Faith: Therefore prepare for your Defence, or Victory on this Head, or else I shall post you for a Coward. No, *John*, they only deny your Light within to be Christ, to be the Son of God, in whom the Father is well-pleased, to be the Mediator of the New-Covenant between God and Man, to be the Prophet *Moses* prophesied that God would raise up like unto him, that whoever would not hear him were to be cut off; to be the Christ of God; to be God; to be the Object of the Christians Faith; to be the Redeemer of Lost Man, and the like Blasphemies, broach'd and defended by *George Fox*, and his Followers. And as you attribute all these, and more to your Light within, so they all deny you therein, and your Light within too. And this, *John*, thou lump of Hypocrisie, knowest; and by your Prophet *Howgill*, is tacitly own'd; for in his Book *The Popish Inquisition newly Erected*, &c. p. 46. He denies that Christ is distinct from his Saints. For it was objected against the Quakers; That in case they deny'd the Person of Christ to be distinct from the Father, and the Holy Ghost, or shall deny the Person of Christ to be distinct from every Believer, they should suffer, &c. To which *Francis Howgill* reply'd in these Words, viz. Do but mark the madness of these mighty Rabbits, before there must be Three Persons in the Divine Essence; and now Christ must be distinct from the Father, and the Holy Ghost: This is Damnable Doctrine, for how is Christ's Person distinct from every Believer, when he that is a Believer, hath him revealed in him, eats his Flesh, and drinks his Blood? How is he then distinct? What nearer Union can there be express'd? Is that distinct from a Man that he hath in him? But it may be they will say as the rest of the Dreamers do, viz. He is in Believers by his Spirit, &c.

Now those he here calls Dreamers, who hold that Christ is distinct from Believers, are all sound Christians, whom he does acknowledge, do own Christ to be in them by his Spirit; no, this would never do with the Quakers; their true meaning is, that there is no distinction between *Whiting* and Christ, Christ and *Whiting*; and *Whiting* being, (as he would be accounted) a Believer, the Name Christ belongs to him, as well as the Person that suffered at *Jerusalem*, according to their approved Doctrine. (d)

(*) See Part I. p. 15 to 18.

(d) A Quest. to Professors, &c. p. 27.

But, *John*, this Challenge of thine, I fear, is but like thy former Promise, which (in Deed, tho' not in Truth) thou didst make seven or eight Years since, in this Book of thine, p. 20, 39. viz. *Tho' perhaps some things might not be so cautiously worded, yet 'are our Friends Sense or Intents sound. (And perhaps not, John;) and this I could prove out of their Books at large; and may, if God give Life, by clearing all those Doctrinal Points out of their own Books, impartially compar'd, to the clearing their Innocency, and leaving their Adversaries without Excuse.*

But, *John*, perhaps when thou didst write this, thou didst never intend it, nor perhaps once went about it, though God has given thee Life seven or eight Years, to perform thy Promise; or perhaps thou didst find it impossible to be done, and so left off. And *John*, perhaps when thou madest this Promise, of finding two Passages in thy Friends Writings, that own'd Christ's outward Appearance, to one of theirs, that own his inward Appearance, thou didst not mean one Word of performing thy Engagement; And what then? we are still in the Doubtful Gender: O *John*, I am sorry that thou shouldst say in thy *Reſtor Corrected*, That there is not a Hypocrite amongst you; when, indeed, *John*, I find all your Writers, Expositors, and Challengers, that I have to do with, nothing else, but meer, profound, and grand Hypocrites; and as a sign, *John*, that thou art one of them, I strongly presume that thou wilt fly back from this thy Challenge, and make some Excuse for thy not appearing, as thou didst for not meeting me before, when I gave thee a fair Challenge (*). But, *John*, and thy Brother *George*, since I find it impossible to drag you out of your Holes and Dens, and lurking Places, to a publick Conference, that so People might see whether you are wrong'd or no, and that by the sight of their Eyes; I shall prepare a second Sermon for thy Brother *Whitehead*, and an Exhortation for thy self, *John*, and therein make you speak Truth whether you will or no: And also thereby Answer your Book you presented to the Parliament; and that from your ancient Books. And whereas you say in your Book *Judas and the Chief Priests, &c.* *Let them then print as many Quotations out of our Books as they will, without injuring the Sense, and we'll venture it.* Now, *John*, I have brought, and shall do, God permitting, more Quotations for thee to clear the Sense of them, and that without injuring the Sense; therefore put on Courage, *John*, and see if thou canst clear them, so as to leave your Antagonist, without good Grounds of Exception: This done, it will be beyond a *perhaps*; yea, a Miracle. And if any say to me, as *Eliab* said to *David*, *Why comest thou hither? I know thy Pride, thou art come down to see the Battle.* I would then answer with *David*, *Is there not a Cause? Does not these Goliaths of Gath, John Whiting, and the rest of the Philistines, keep on charging our whole Israel, with such things as they never were guilty of? Do not they Challenge them from Year to Year, with proving against them such things as never came into their Hearts? And yet few take notice of their Pride and Vain-boasting; has not our Saviour said, Whosoever therefore shall confess me before Men, him will I confess also before my Father, which is in Heaven. But whosoever shall deny me before Men, him will I also deny before my Father, which is in Heaven, Matth. 10. 32, 33. Luke 12. 8, 9.* These Texts have often sounded in my Ears, and I cannot think the meaning of them to be a bare Confession only, especially at this Day, when those that deny him, will yet, for fashion-sake, or to gain a Point, make a Lip or Pen Confession, whilst their Doctrine strikes at the Root of all Reveald Religion; and that their whole Design is, and hath been for sixty Years, to undermine the Gospel, and to supplant Christianity; and that this Work of theirs is carry'd on by the most profound Hypocrisie, that Men or Devils can invent, as may appear by their Books. I have often repeated their bantering Protestants in *Oliver's* time, with seeking to the Government for Favours, as a sign they had lost the Lord to be their Strength; though at the very same time none were more industrious than themselves, in the same Matter, and still continue the same Practice, crying, -Help, help, or Quakerism will down, and fall to the Ground, like *Dagon* before the Ark.

But there is one Passage in their printed Paper, call'd *Observations on Francis Bugg's Abstract*, Paragraph 3. viz. *But such is our unhappiness, that nothing less will satisfy him, than breaking in upon the Indulgence we enjoy; If he could persuade the Government to second his repeated attempts to a new Persecution, &c.* This being somewhat like their Charge against Mr. *George Keith*, in their solemn Protestation against his Proceedings at *Turner's-Hall*, April 26. 1697. I shall therefore borrow some Words out of the Answer thereunto, by a Learned and Judicious Author, intitled, *Some Seasonable Reflections upon the Quakers Solemn Protestation, &c.* and the rather, because it is very applicable, not only to my confronting them at Parliament, but to my repeated Challenges of them to publick Conferences; and not only so, but more concise and close to the Matter than my Pen is capable to perform. I shall therefore begin at p. 3. *ib. viz.*

'It has been the common Custom of the Quakers, since their first appearing in the World, to provoke others to Disputes, and to answer all Challenges sent to them for that Purpose, as desiring nothing more, than the occasion of vindicating and propagating their Principles in the

(*) See Part V. p. 483.

Face of the World. They readily imbrac'd the Invitation of the Baptists to a publick Disputation at *Barbican*; and after gave them the Challenge, and had their Trial of Skill at their Meeting-Place in *Wheeler-street*; and after Printed their Conference. They had frequent Disputes with *Mr. Baxter*, and several others. But these two Years past they have alter'd their Method, they are grown more sedate and modest, or they find their Case not so Tenable as formerly they thought it; and Rail at *G. Keith* (and *F. Bugg*) for bringing them to the like Test.

The Design of the following Reflections are only to bring the Quakers to a thorow Conviction on o their Errors, and to such an Acknowledgement and Confession of them, as is indispensable to a true Conviction. There is nothing more desired of them (notwithstanding their cry of Persecution) than to retract and disown what is prov'd to be faulty in their Writings; and such Faults as are either destructive to the Faith, or scandalous (and so sinful) to the Reputations of their Neighbours, in giving false and uncharitable Representations of them. And this they are oblig'd to do by all the Rules of Christianity, it being the smallest Satisfaction that they can make, to repair (so far at least) the Injuries done thereby to the Christian Doctrine, and to the good Name of those whom they have wrongfully traduc'd.

But this Protestation of theirs, shews how unwillingly they are brought to either, by their shifting, and strain'd Excuses, for not appearing in their own Defence. As in the first Line, That *George Keith* is a *Scotch-man*. Again, p. 2. His Design is to gratifie the Popish Interest; and that there are underhand officious and envious Agents, whose Work tends to bring an Odium upon the Protestant Religion.

But these deserve no Answer, being but Clamours, and as groundless as his, who calls his Resty Horse Popishly affected. For the Detection of the Quakers by Protestants, is so far from bringing an Odium upon the Protestant Religion; that it is the only Method to preserve the Protestant Religion, from the Scandal that must unavoidably fall upon it, if the Quakers are allow'd to come under that Denomination: For then must we own them as Protestants, who have thrown off the Sacraments, and all outward Priesthood and Ordinances; nay, who deny the Holy Trinity, the Divinity of that Man Jesus, our Lord, or Redemption by his Blood outwardly shed; the Resurrection of the Body; or a final and outward Judgment at the end of the World. Then, are they Protestants who esteem the Bishops, and Church of *England* to be *Baal's* Priests, Conjurors, nay, very Devils? Can they and we both be Protestants? What a Notion will this beget of Protestantism! How involv'd and Self-Contradictious; How contemptible and odious will this render the name Protestant to all the World! Will not this Latitude bring *Socinians* and *Deists*, even *Mahomet*, and the very Heathen, within the Pale of the Protestant Communion!

Therefore it is absolutely necessary, either that we should renounce the Name of Protestants, or no longer comprise the Quakers within that Pale: That is, unless they can fully and clearly justify their ancient Testimonies, as to these things objected against them, (especially since they now re-assert all their ancient Principles, and publickly declare they are not alter'd in any one Principle, but are the same in every respect, they were Fifty Years ago) or otherwise, now at last, freely disown and condemn them. Till they be brought to do one of these, 'tis in our own Defence that we Dispute against them; and they cannot Brand this with the ignominious Names, either of *Severity* or *Persecution*. They are the Aggressors: They have attack'd our whole Religion in all the parts of it, our Bishops and Clergy, and our whole Constitution. And we require no greater amends, for all that they done against us, than to say, That they are sorry for it, and have done us Wrong; and that they will no longer stand by those who have sought and endeavour'd our Ruin.

And tho' they should refuse us even this Justice, and reasonable Security for the future, yet we press for no *Persecution* against them; for no Fines or Imprisonments, but only that we should not be oblig'd to acknowledge them as true Protestants, and that we may have liberty to justify our selves, and our Religion, against the grievous Calumnies, with which they have loaded both.

And if this be refus'd to us, the cry of Persecution will run on our side. For, what greater, or more unjust Persecution can there be, than to compel Men to lie still under the severest Reproaches, and debar them from the Privilege due to the greatest Offenders, to make any Defence, or so much as a Complaint of their Sufferings, however undeserv'd?

Is it no Persecution of the Tongue, for the Quakers to represent our Clergy as the vilest and most odious of Mankind, as an abominable Tribe, the Bane of Soul and Body, (our Bishops Monsters, &c.) And do they call it Persecution in us, so much as to remember and repeat the Epithets which they have given us, and which they have refused to retract? For that is all that is desired of them.

Indeed, the whole of this Book is so full to the Purpose, that, together with the Quakers Protestation, (to which this is a Reply) ought, (and perhaps may hereafter) be reprinted, and given to Members of Parliament, to let them see the Insolence of this People. But here is enough at present, to warrant my Proceedings with them, both at their Meetings and at the Parliament.

POST-

P O S T S C R I P T.

John Whiting, a Quaker-Author, Posted for a Coward.

JOHAN WHITING having given a high Charge, and a publick Challenge, and I having accepted of his Challenge, and given him Notice thereof by Letter, requesting an Answer, of which he takes no Notice: I intend not only to leave to Posterity in this my Folio, Part VI. a publick Testimony against him, but to Post him for a **Liar**, and a **Coward**.

This is the Man that (in his Book *Judas, &c.*) made his Boast how the Quakers conquer all before them; saying, *The Deptford Baptists, and Athenian Authors are vanquish'd: the Author of The Snake in the Grass; the Norfolk Priests fairly encountered and defeated: And as for this Controversie, it is not worth heeding, (tho' it be the greatest that ever was) and will vanish like Dust before the Wind, as Rogers and his Companies did, whose place is hardly to be found, and the Baptists Controversie, who lost ground by it, &c.* But notwithstanding, all their Testimonies stand like so many unshaken Monuments, against the Errors, Blasphemies, Idolatries, and feigned Miracles of Fox, that Impostor, and his Followers, though many of the Men be gone to Rest. Thus he exults like *Goliath of Gath*, as if none were able to stand before them. But notwithstanding all these vain Flourishes, and empty Boasts, the Man is feeble, (the Quakers are daunted,) they grow faint-hearted, the Sword is taken out of their Hand; this Man, with his Brethren, sink under the Load of their Errors, and are become a Conquer'd People; insomuch that neither *Whiting*, nor any other of their insulking Scribes, in the Queen's Dominion, dare appear to defend their Profession by a publick Conference, as the Result of this will shew; a Copy of my Acceptation of his Challenge sent him by Post Sept. 14. 1709, and another Letter October 7. in the same Year. A Copy of the First, with some little Addition, is as followeth, viz.

The Challenger Challenged, and his Challenge accepted.

'John Whiting, I have some things to object against your Book Judas and the Chief-Priests conspiring to betray Christ and his Followers, Printed 1701. I shall begin with the Title. It is true, you say Pref. 6. I would not (saist thou) be understood to reflect on the Church of England in general, or any particular, farther than they have concern'd themselves with George Keith against us, by joyning with him, &c.

'Reply. Well John, I am content to take thy Words at this time, in this limited Sense; and greatly desire that thou would'st shew thy Skill, in making good thy Title, as applicable to those few that joyned with Mr. Keith, and that concern'd themselves with him against you, namely, the Right Reverend the Lord Bishop of London, the Reverend Dr. Isham, that then was; Dr. Bedford, Dr. Alham, Mr. Whitfield, and Mr. Adams: These all concern'd themselves with him, and against you. This I think stands thee upon, and lies thee in hand, John, to make it appear, how that by this means they came to be Judas and the Chief-Priests, conspiring to betray Christ and his Followers. If, John, thee pleasest to condescend so far. But

'Secondly, Thou say'st, Pref. p. 7. viz. And if any should take Offence at the Title, or Chief-Priests in it, as conspiring with Judas to betray Christ, &c. As I never intended it of all that are called Priests, believing some to be more simple and honest; so, on the other hand, it is as certainly designed by some, (meaning the Persons before-named) of which Geo. Keith is Captain, as Judas was of the Band from the Chief-Priests to take Christ outwardly; so these to betray Christ in his inward and spiritual Appear-

ance, in the Hearts of Believers, as ever Judas and the Chief-Priests did in his outward Appearance in the Flesh

'Reply. John, this is a high Charge, and it is desired that thou would'st make it appear, that the Bishop of London, and the Clergy before-named; for against them is thy Charge level'd, and prove from plain Fact, or natural Consequence, that they conspire like Judas, &c. to betray Christ and his Followers; but till then, John, I must recharge it upon thee as a grand Lye, and foul Calumny.

'Thirdly, And whereas, John, thou say'st, p. ib. That if Geo. Keith thinks I wrong him or them herein, (meaning the before-mentioned Bishop and Clergy) let him produce their Testimonies to the contrary; and for every Testimony he shall bring out of their Books to Christ's inward Appearance; and I will (if God permit) bring two to his one, out of our Books, to his outward Appearance.

'Reply. Now John, this is a publick Challenge in Print; and since Mr. Keith is engag'd in another Affair, as thou sayest of Geo. Whitehead, Pref. p. 5. I Francis Bugg, do by these Presents, accept of thy Challenge; and do hereby let you know, That if you will not give me a Meeting, and maintain your Charge and Challenge, that I will post you for both a Liar and Coward. I desire to know your Mind, by Letter, within Fifteen Days, and I shall (if God permit) come up to London, to settle necessary Preliminaries, and be willing to submit the Matter in Debate to Six Ministers of the Church of England, now in Holy Orders, Six Presbyterians, Six Independants, Six Anabaptists, and Six Quakers, each of us chusing Three.

Francis Bugg.

And whereas the said *Whiting* has given me no Notice that he will give me a Meeting, tho' the time I gave him be expir'd: I shall let the World see, that I do not only tell them, that the Quakers are become a Conquer'd People, that they dare not appear by a publick Conference, to vindicate their Profession, no, not their own Words; but also shew how they are Apostatiz'd, and gone back from their former Practice; and that they are quite daunted, and lie sneaking under the guilt of their abominable Errors, Heresies, and Blasphemies, as well as under the Load of their insolent Defamations, and impudent Calumnies, in calling the Bishops and Clergy, *Judas's*, Monsters, Witches, Devils, *Baal's*-Priests, Anti-Christ's, Sodomites, &c. Take a hint of their Challenges.

First, Mark W. Penn's Challenge to Mr. Timothy Taylor, viz. Tim. Taylor being fairly Challenged by me Will. Penn, That if he, or any else, will permit a full and free Hearing of the Points in Controversie, we will never baulk such an Appointment, but shall maintain our Principles, and never turn our Backs, or flee the fiercest Enemies. — I charge him therefore to tell us, who made this great Lye, or I shall post him for a Liar. A Ser. Apol. &c. p. 196, 202, 203.

Secondly, Edward Burrough's Challenge, viz. And so gladly would we be made manifest to all the World, that if after the reading this Book, any be dissatisfied, especially of the Heads and Rulers, concerning us; let any wise understanding Men propound, that we may freely, four, ten, twenty, or thirty of us, more or fewer, give as many of the Priests (against whom our Mouths have been open, and our Spirits filled with Indignation, Epistle, ib.) a Meeting for Dispute; and let such, whether them, or us, that cannot prove themselves to be the true Church of Christ; deny their Church and Worship, and renounce their Religion, and confess to all the World, under their hands, that they have been deceived.

F

Now

Now let the Quakers abide by this, and it is all we desire of them.

Thirdly, See another Challenge of Burrough's to the Roman Catholics, viz. This is a full Invitation and **Challenge** to the whole Church of Rome; to the Pope, Cardinals, Priests and Jesuits, &c. viz. *We Quakers view the whole World, and measure the Times and Seasons throughout Generations. We perfectly know by Inspiration, the state of the Church, before the Days of the Apostles, in their Days, and since their Days; her increase and decrease; and her Estate from the beginning of the World till now, and at this present time. And now the Lord having put it into our Hearts (and moved us thereunto) to have a Controversie with you, and to seek out perfectly your Original, and to justify you, or condemn you accordingly: And we having the Infalible Spirit of the Lord God, to try all things: We are purposed to visit you, and to examine your Foundation, your Faith, Worship, and whole Religion; and to Justify you, or to condemn you Eternally. And this will the Eternal God, by us speedily bring to pass. Come Friends, have you seen God face to face? Have you seen his Shape perfectly? If you have, give us a Description of him? To all these things, I expect your speedy Answer, otherwise, if you cannot satisfy all People in these Particulars, (for in this Message, there are many more) then forsake your Religion, and renounce your Church, and confess your selves to be Deceivers and deceived.*

This is all desired of the Quakers, let's measure them by their own Rule, or cloath them with a Web of their own Weaving.

Fourthly, Richard Farnsworth's Challenge to Mr. Moor, viz. *First, that the Chiefest of you go abroad with me, where I shall be led by the Spirit to preach, two Weeks together; and that neither you nor I eat or drink two Weeks together, nor look on any Book: And this way of Trial I have from the Lord, and I dare trust him; and command and charge thee, Thomas Moor, in the presence of the Lord, as thou wilt answer it before him, to come forth, lest for thy Disobedience and Rebellion, the Lord meet thee, and tear thee in pieces, and none be able to deliver thee out of his Hands. An Antidote against the spreading Infections, &c. p. 9, 10.*

Fifthly, George Fox's Challenge, &c. viz. *If any Papist in England will go forth three or four Weeks with a Quaker, with Bread and Water, and have no more of that than the Quaker hath: For you Papists say that the Quakers deny Fasting, so I challenge, or dare you to try the Matter: And that some of your side watch the Quaker, and some of the Quaker's side shall watch you; and so we will try if your Bellies, be not your God. For many of us have fasted 7 Days together, 10 Days together, 15 Days together, 20 Days together, yea, 30 Days together: I will challenge all the Papists upon Earth, let them come out, and go with me 30 Days; for it is known, that the Quakers never had more Strength, than when they have fasted 22 Days together, and 30 Days together.*

Sixthly, The next shall be their Prophet Solomon Eccles his Challenge, viz. *I do Challenge any of the Teachers of the Baptists, Independants, Presbyters, Papists, Jesuits, High-Priests or Low-Priests; for these are all blind Guides, and I will maintain it by these two Weapons, viz. to fast 7 Days and 7 Nights, and not to eat nor to drink. And the next Weapon is, to awake 7 Days and 7 Nights, and not to sleep until they be faithfully performed before the Lord. Come Papists and Protestants, (then the Quakers are no Protestants Gog and Magog, come go with me these 14 Days Journey, and after this 2 times 7 is over, we will have 3 times 7 more. I never knew the Quakers conquer'd; (but he then, and they now, may see the Quakers conquer'd,*

Come, Thomas Vincent, I have a mind to Challenge thee, and thou shalt see I will not sink away; but if thou dost not answer, if either Papist or Protestants are willing to an-

swer this Duel, let them name their Day and Time, and for what God, and for what People, and I will answer you in the behalf of the Quakers, who are in the Truth, and none but They: They are the People of God, and none else; the Light within is their true Principle, and there is none else.

Come Jer. Ives, John Lucas, Robert Porter, and John Brown, I challenge you as Elias did the False-Prophets, come answer this Duel: Come Robert Porter, thou shouldst answer this Duel, for thou hast opened the Mouth of Gods Enemies against his Truth and People: But is not thy Gut thy Belly? Come forth, it is but 14 Days, and if I fall by the way, then say the Lord hath not sent me. Never did any thrive that spake against the Quakers.

Stand up Muggleton the Sorcerer, whose Mouth is full of Curses, Lyes, and Blasphemies, who calls thy last Book A Looking-Glass for George Fox, whose Name thou art not worthy to take into thy Mouth, who is a Prophet indeed, and hath been faithful in the Lord's Business from the beginning. It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; So it may be said of this true Prophet, (George Fox) whom John said he was not; but thou shalt feel this Prophet (George Fox) one Day, as heavy as a Mill-stone upon thee. And altho' the World knows him not, yet he is known. The Quakers Christ within is the Corner-stone, and will shake thy Foundation, and all Men's Foundations.

Written the 17th of the 9th Month, 1668.

by Solomon Eccles.

But now came the Pinch, This Quaker-Challenge was given out, subscribed, and printed, and soon after accepted by Mr. Pennyman; But then this Presumptuous Challenger, like John Whiting, was daunted, flew back, calling Mr. Pennyman a Captain of Cowards, whilst Eccles himself was the Coward, and posted for a Coward, by Papers sent after him to Barbadoes, discovering his Luciferian-Pride, as well as his Blasphemy, in calling and comparing Fox to our Blessed Saviour. For more of these Challenges, and these more largely recited out of their Books, see Part I. p. 34, 35. Part IV. Sect. XIX. Sold at the King's-Head, the Crown, and Rose and Crown in St. Paul's Church-Yard. With Observations on them: And as this Solomon Eccles, their Prophet, was posted for a Coward, and as William Penn posted Mr. Timothy Tayer for a Lyar, though groundless; even so do I intend to post this John Whiting both for a Coward, and a grand Liar, and that with sufficient Grounds, warranted from Fact. And so I conclude this Acceptation of John Whiting's Challenge,

October 10, 1709. By Francis Bugg.

POSTSCRIPT.

THat which rais'd the Quakers Choller, was the Clergy's Attestation to the truth of the Quotation, in Mr. Keib's 4th Narrative, viz. "We, whose Names are under-written, having (at Mr. Keib's Request, and by the Allowance of the Right Reverend, the Lord Bishop of London) carefully examin'd the Quotations of this Narrative, do testify the Faithfulness of them, and that they exactly agree with the Books out of which they were taken." And as we commend his Integrity, in retracting Publickly his Errors, and his Christian Zeal, for the reducing his Brethren, who are yet entangled with them; so we hope, they will follow his Example, and discern the perniciousness of their Ways, and be led by the Grace of God, to the Acknowledgment of the Truth, and to the Communion of the Church.

Z. Nham, D. D. W. Bedford, D. D. William Whitfield, Rector
R. Altham, D. D. J. Adams, Rector &c. of St. Martins Ludgate.

This was the Attestation that rais'd the Quakers Fury, tho' it contains only what is truly Christian. 1st. That the Quakers might have Justice done them. 2. The Commendation of Mr. Keib in Retracting his Errors. 3. And for his Zealous endeavour, in reducing his Quondam Friends. 4. Their hearty and sincere desire that they might follow his Example. 5. And lastly, that they might return to the Communion of the Church; this is the sum Total of what is contain'd therein, and for which they, both Bishop and Clergy, are rewarded by Whiting like Judas, yea Betrayers of Christ and his followers, as the foregoing Postscript shews, which I Publish'd by itself, and sent some of them into Scotland.

SECT.

SECT. XXXVIII.

The Quakers Politicks further Illustrated; Shewing, First, their manner of Electing their Parliament, or Convocation. Secondly, Some of their Laws there Enacted: With the dangerous Consequences thereof. By way of Addition to what is set forth in my Pilgrims Progress from Quakerism to Christianity, &c. Second Edition, Chap. VII. p. 79.

HAVING for many Years observed, how frequently the Quakers are soliciting at the Parliament, evermore begging one Favour or another; and knowing how dangerous their Principles are both to Church and State; I shall now, by way of Addition, to what I have said in my Book abovenoted, (and which may serve as a Hand-maid to this Folio) farther enlarge upon their Politicks, and that from plain Matter of Fact, many Things not therein related, with their Consequences.

It is well known that the Quakers meet Annually in London, every *Whitsontide*, by way of Convocation, Synod, or Parliament, with their Doors lock'd, barr'd, bolted, or which is all one, a Guard of Men appointed to keep out, and let in whom they please, to prevent Inspection, which is contrary to the very express Words of the Act of Toleration; in which there is this Clause, *viz.* 'Provided always, And be it further Enacted by the Authority aforesaid, That if any Assembly of Persons, Dissenting from the Church of England, shall be had in any Place for Religious Worship, with the Doors lock'd, barr'd, or bolted, during any time of such meeting together: All, and every such Person and Persons that shall come to, and be at such Meeting, shall not receive any Benefit from this Law, but be liable to all the Pains and Penalties of the aforesaid Laws, recited in this Act, for such their Meeting, notwithstanding his taking the Oaths, and his making or subscribing to the Declaration aforesaid.

Now their Annual Transgression of this Law is so well known, that I need not go about to prove it; but notwithstanding that, many are great Strangers to the Design thereof, and therefore I shall set forth to publick view a brief Account of their Method, which I have receiv'd since I wrote my *Pilgrims Progress*, &c. by an Epistle, (as they call it) which I have received of Mr. Bridgeman, bearing Date 1676. And first of their Members then chosen; and next of their Laws or Canons there made, *viz.*

Bedfordshire and Northamptonshire. John Staploe, Francis Cawfield, Edward Chester, Daniel Wills.

Berkshire and Bucks. John Osgood, Tho. Zachary, Benj. Coale, Tho. Ellwood.

Cambridgeshire and Devonshire. Tho. Taunton, Gilbert Laity, Edm. Brooks, Lawrence Groudon, Arthur Cotton.

Hampshire and Surrey. Eli Hook, Will. Macker, Geo. Embree, John Cooper.

Gloucestershire and Kent. Will. Woleb, James Brames, Walter Mires, Luke Howard.

Essex and Suffolk. Rich. Whitepan, Tho. Toakley, Fran. Moor, Rob. Duncon, Col. Formanell.

Hertfordshire and Cambridge. Tho. Cox, Clem. Plumstead, Will. Braxier.

Essex and Lincoln. George Watts, Will. Larkin, Will. Garland, Sam. Cater.

Yorkshire. Tho. Hart, Ralph Rudyard, John Hall.

Durham and Northumberland. Tho. Rudyard, Will. Mead, John Agrey.

Cumberland and Westmoreland. Will. Laishpater, Francis Dore, James Collinson, Bryan Lancaster.

Lancashire and Cheshire. John West, Tho. Marbourn, Tho. Green, Edm. Morgan.

Staffordshire and Derbyshire. Jo. Cleypole, Tho. Rudyard, Will. Fallamfield, Will. Storr.

Leicestershire, Nottinghamshire, and Rutland. Arthur Cook, Rich. Men, Sam. Wilson, Tho. Robertson, John Reckless.

Gloucestershire and Gloucestershire. Gerrard Roberts, Ezek. Woolley, Edm. Bourn.

Herefordshire and Shropshire. Philip Ford, John Dew, Ja. Marrick, Constantine Overton.

Warwickshire and Oxfordshire. Francis Bellers, Will. Crouch, Hugh Lamb, Tho. Murdock, Sylas Norton.

Huntingtonshire and Hertfordshire. Job Bolton, Will. Ingram, Rich. Jobson, Hen. Stoute.

Gloucestershire. Arthur Cook, Ellis Hook, Tho. Neat.

London and Middlesex. Tho. Cooper, Will. Mead, Jas. Scott, John Kemble.

Bristol. James Cleypole, Ezek. Woolley, Tho. Goldney.

North Wales. Will. Gofnel, Edm. Men, Peter Evans, Rich. Davis.

South

South Wales. Benj. Antrobus, Will. Peachy.
Ireland. Sam. Newton, James Claypole, Will. Penn, Sam. Clarridge.
Barbadoes. Thomas Hart and Gerrard Roberts.
Scotland. Will. Welch, John Swinton, Gaven Lowry.
New-England and New-York. Will. Mead, Joseph Scott.
Virginia and Maryland. Sam. Groom, Ja. Braines, Fran. Camfield.
Jamaica. John Goodwin, Hugh Hartsborn.
Holland. William Crouch and William Welch.

Thus endeth the List of the Quakers Convocation, Synod, or Parliament, amongst which some are *Londoners*, and the Reason thereof is, as you'll see anon, that they are to hold Correspondency, or rather a Confederacy with their Country Friends. I shall not enter into Arguments from the Premises, but with what follows, together with what is set forth in my *Pil. Prog. &c.* Second Edit. p. 79 to 249. containing Five distinct Chapters, will abundantly shew the Quakers Practice in this their Independant Government, both Treasonable and Seditious. For the first, take a Proof out of their Book, *The West Answering to the North, &c.* wrote by their great Apostle George Fox, and others of his Party; in which are these Words, p. 80. viz. 'For any Party of Men, under a Government, to make Laws, not being lawfully Authoriz'd so to do, for the binding of others, and thereupon to require Obedience, is a setting-up of themselves above the Law, and treading it under their Feet, and rendring them whom they so bind, Slaves and Vassals; and so is Treason.'

But if the Quakers, by way of Reply, shall say, viz. As for our Yearly Meeting, it is no Parliament, nor do we bind our People under Pain of Imprisonment, Fines, Banishment, or Confiscation of Goods, &c. To which I thus answer; 'Tis true, 'tis no Legal Parliament, but it hath all the Essentials of a Parliament, a Legal Authority only excepted; and therefore no Thanks to them that they neither Fine, Imprison, Banish, &c. But whoever first reads, and well considers the Canons made at these Parliaments, Convocations or Synods, call them by what Name they will, with what follows of the Executive part of these Canons, or Injunctions, and they may easily see that it is for want of a lawful Authority added to their Yearly Parliaments, Convocations, or Synods, that they do not Imprison, Banish, and Fine such as do not submit to their Canon-Laws: And for a fair Proof of this Suggestion, read Part II. p. 76. Part III. Sect. 6. Part V. Sect. 32, 33, 34, 35, 36. and these Sections will shew how far they have gone, when they think the Laws favour them: And it is a general Maxim, That that Man, or People, that go to the utmost of his or their Power, when he or they have no Legal Authority, they surely would be the worst of Tyrants, had they Power to their Will. And to shew the Danger of it, I have taken this Pains, as well as to shew, that even the Quakers already have run themselves into a Premunire, and that for want of being Legally Authoriz'd, from these Statutes, 25 Hen. 8. cap. 19, 21. the 27 Hen. 8. cap. 15. 3 Edw. 6. cap. 10, 11. 1 Eliz. cap. 2. 13 Eliz. cap. 12. *Magna Charta*, cap. 29. *Petition of Right*. 5 Eliz. cap. 1. 1 Edw. 6. cap. 2. 37 Hen. 8. cap. 17. 8 Eliz. cap. 1. Now, that the Quakers do make Canon-Laws, and Constitutions Ecclesiastical, in these their Yearly Meetings or Convocations, whereby they bind their People in Subjection, and Obedience thereunto, and thereby absolve them virtually, tho' not verbally, of their due Obedience to the Supream Government, is that, which I shall in the next place make appear, by Forty Instances out of their Decretal Epistles, issued out from these their Mock-Parliaments or Convocations.

But first I shall recite the Votes of the House of Commons, Anno 1640. as I find them in *Prinn's Antipathy, &c.* upon the Bishops being Impeach'd by Serjeant Wild, though not the tenth part so bad, nor of so dangerous Consequence, as the Proceedings of the Quakers are, who have not the least colour of Authority for what they do: Nay, the Law is expressly against their very Proceedings; whereas the Bishops had a share in the Legislature, and the King's License to confirm what they did; yet such was the Jealousie of the Commons, in that Day of Liberty and Property, that they would suffer no Competitors; but now the more the Quakers live in Contempt of the Laws, and tread under Foot Acts of Parliament, the more are Favours heap'd upon them; as if Contempt of Authority were become the Virtue of the Age, and Disobedience to the Laws the highest Obligation to Marks of Favour. However, see the said Votes.

The Votes concerning the Bishops late Book of Canons, in the House of Commons.

'That the Clergy of England, Convented in any Convocation, or Synod, or otherwise, have no Power to make any Constitution, or Canons, or Act whatsoever, in matter of Doctrine, or otherwise, to bind the Clergy or Laity of this Land, without the common Consent in Parliament.'

'That

That the several Constitutions and Canons Ecclesiastical, treated upon by the Arch-Bishop of Canterbury and York, Presidents of the Convocation, for their respective Provinces, and agreed upon by the King's Majesties License in their respective Synods, began at London and York 1640. do not bind the Clergy, or Laity of this Land, or either of them. See *Prinn's Antip. &c.*

Thus we see the Sense of the then House of Commons, (whether according to the then Laws of England, or no, I will not determine,) who would suffer no Competitors, nor no Laws nor Ordinances made, to bind the People under any Pretence whatsoever, but what were made by common Consent in Parliament: What then can the Quakers say for themselves, if a sight of all their Yearly Epistles (which contain their Laws and Ordinances for thirty Years past) were demanded by Authority? Wherein, and whereby, they have absolved Her Majesties Subjects from Active Obedience to the Laws of the Land, made by common Consent of Parliament? Some of which I have mentioned in the Papers I presented to both House of Parliament, recited Section XXXVII. To which I shall now add some few of their Precepts and Injunctions, out of their Decretal Epistles, briefly thus.

From their Yearly Meeting 1682, and directed to their Monthly and Quarterly Meetings; It is thus Enacted by the Authority aforesaid.

Canon I. That Friends take Care in all Counties, that they procure and send up [to London,] with their Sufferings, exact Copies of all Warrants, &c.

Canon II. That what was the last Yearly Meeting agreed on, relating to the Account and Testimonies of the first Spreaders of Truth, who are deceased, be again recommended to the respective Quarterly Meetings, to make inquiry into, and send them up to London.

Canon III. That what Friends in the Ministry, in your respective Counties, departed this Life, since the last Yearly Meeting.

Canon IV. That what were Imprisoned for their Testimony, and have dy'd since the last Yearly Meeting.

Canon V. That all Friends be faithful in their Testimony against the payment of Tythes.

Canon VI. That Friends draw up their Sufferings fair in a Book, not too close, viz. All for non-payment of Tythes by themselves; and so for not Swearing; and so touching the Conventicle-Act; and so for the Act of 20 l. per Month. Then take the Number of all that remain in Prison, both New and Old, and the Number of them all along that are put in Prison, and that go out of Prison; and keep a Yearly Account of the Number who goes into Prison, who goes out of Prison, and bring those several Accounts up to the Yearly Meeting at London.

Canon VII. Take care to Record all God's Judgments upon Persecutors, from the first breaking forth of Truth, (viz. 1650.) let them be drawn up, and entred in a Book.

Remarks hereupon.

It is plain from hence, and which I also remember, when I was Register to their Quarterly Meeting at *Hadenham*, in the *Ile of Ely*; that by the Yearly Epistle in 1681. we were enjoined from the Yearly Meeting, to send up the Names of those Teachers who first Preach'd the Light Within amongst us, and who first received them; which I my self hinder'd, being then Recorder, as favouring too much of Popery, in Canonizing new Saints. The other recited Canons are plain, and need no farther Observation; since 'tis plain, that as they design'd to plant a new Religion, beginning 1650. so they by the Fifth Canon, laid a Foundation of Rebellion against the known Laws of the Land. But more Remarkable still is the Seventh Canon, by which we were enjoyn'd to render all our Judges, Justices, and Magistrates, that executed the Laws upon us, for our Disobedience, Persecutors: And, that if any one hapned to come to an accidental Death, it was to be Recorded a Judgment of God upon him. See the Effects of this Canon, Part IV. p. 345. With a Balance of their own Misfortunes; yet none so bold as blind *Bayard*, none dare venture into the Secrets and Judgments of God, but the Presumptuous Quakers.

From their Yearly Meeting to their Quarterly, Monthly, &c. 1683.

Canon VIII. And in any County wherein Friends have had any Advantage, by entering Appeals against Informers (and Justices,) that they keep a Record thereof. Some Friends are going to the Yearly Meeting in *Holland*, and there is another Yearly Meeting settled at *Dantzick*.

From their Yearly Meeting to their Quarterly, Monthly, &c. 1684.

Canon IX. We recommend Friends to Correspond with the Printer for Books here; and that they take care to spread Books for the Service of Truth.

From their Yearly Meeting to their Quarterly, Monthly, &c. 1685.

Canon X. According to former and frequent Advice, we remind you, to keep exact and distinct Accounts of your Sufferings, upon Record; 1. On Conventicle-Acts. 2. For 20 l. per Month. 3. On Qui-Tam Writs. 4. Twelve-pence per Sunday. 5. For Non-payment of Tythes.

From their Yearly Meeting to their Monthly, Quarterly, &c. 1686.

Canon XI. Divers good Epistles [but not one Epistle of the Apostles I warrant you] were read in this Meeting, from Meetings on this side, as well as from Meetings beyond the Seas.

Some Remarks upon the foregoing Canons.

By the Eighth, we may observe, the Continuation of their Care about their Sufferings; and that when they get any Advantage, That must also be Recorded; that so, when they come to set forth their Chronicle, or Martyrology, threaten'd, they may improve them both. See the Effect of these Canons, Part IV. p. 336, to 341. By the Ninth, we may likewise see what Care they take to spread their Books; and although we are equally concern'd to spread Books, to detect theirs, and to give away (as they do) to Members of Parliament, Judges, Justices, &c. yet when had we such a Recommendatory Epistle; no, rather frown'd on, and told we over-do the Point. By the Eleventh, how careful they are to read their own Epistles, sent from Meeting to Meeting, as well on this side, as beyond the Seas; but not a Word of reading a Chapter in the Bible, or recommending the Practice thereof.

From their Yearly Meeting to their Monthly, Quarterly, &c. 1688.

Canon XII. Let Friends be careful in Collecting the Sufferings of Friends by Priests, and Impropiators, for Non-payment of Tythes, for not paying Steeple-House Rates, and all other Sufferings, [yea, though it be but a Row of Pins.]

From their Yearly Meeting to their Quarterly, Monthly, &c. 1691.

Canon XIII. Friends of this Meeting, warn you of **Barrying with Priests**, and likewise with Persons of the World, [why, are Quakers not in the World?] unequally yoking themselves with **Unbelievers**; and to keep the plain Language [that is **Ther** and **Thou**] to a single Person.

Canon XIV. Let a Contribution be made amongst Friends, throughout all the Meetings in England and Wales, for the Service of Truth, [viz. to Print Books, &c.] and with as much convenient Speed as may be, and to return the Collection [or Tax] to the Six Friends of this City of London, who are this Year intrusted with the Accounts, [meaning their Fund or Stock] namely, *Tho. Lacy, Tho. Cooper, George Green, Hen. Wilson, Jos. Wright, and Cornelius Mason.*

Canon XV. For the spreading of Friends Books, this Meeting Order that two of a sort be sent to each Monthly Meeting, who may send for more if occasion be; there being 151 Monthly Meetings in England and Wales; and that the said Books be sent by the Correspondents in London, to their Correspondents in the Country, [that so the Confederacy may be carry'd on privately, both against Christianity, and the Professors thereof] and to be diligent in spreading them for Truths Service.

Canon XVI. Friends appointed by Dear George Fox, and the Yearly Meeting, to consider of a Method for the Printing his Books, Epistles, and Manuscripts, are

<i>George Whitehead,</i>	<i>Tho. Docwra,</i>	<i>John Whitehead,</i>	<i>John Rounce,</i>
<i>John Vaughton,</i>	<i>John Field,</i>	<i>Tho. Robertson,</i>	<i>Will. Mead,</i>
<i>John Blackling,</i>	<i>Steph. Crisp,</i>	<i>Tho. Ellwood,</i>	<i>Tho. Lower.</i>

The Import of these Orders, Laws, and Canons Ecclesiastical, are so plain and manifest, that there is little need of Remarks upon them.

From their Yearly Meeting to their Monthly and Quarterly, &c. 1692.

Canon XVII. Be careful to keep up your **Ancient Testimony** against the Oppression of Tythes; for the more Faithful and Unanimous you are therein, [mark the Confederacy] the sooner Way will be made for your Deliverance from the payment thereof, and ease from that Burthen; and be careful to Record all your Sufferings, in that and all other Cases.

Canon XVIII. Be careful in dispersing Friends Books [herein let us learn of them, by dispersing Books to detect their Hypocrisie] for the Service of Truth; [i. e. two of a sort to each Monthly Meeting, in Number, as you have heard, 151.]

Canon

Canon XIX. As Advice was given the last Yearly Meeting, [or Convocation] when Friends [or Deputies] came up from the several Counties, that they bring up to London, an Account of the Sum Total of each Collection [or Tax.]

An Epistle, August 26. 1692. signifying, that the general Loss in Ireland hath been computed to about 50000 l. and their Number not more than in Yorkshire.

Canon XX. The Intent of reminding you of these things, are to stir up Friends in your respective Meetings, to a speedy and liberal Contribution. — This Meeting hath been already constrained to Borrow one Thousand Pounds to remit thither for their present Relief, upon the Credit of this said Collection, we hope you will take all speedy care to hasten the said Collection.

Signed by

George Whitehead, | John Vaughton, | and
Samuel Waldenfield, | Will. Bingley, | John Field.

Canon XXI. By another Epistle, Sept. 2. 1692. This Meeting Order, That Friends in the Counties, and particular Meetings, be acquainted with the renewed Accounts we receive from Ireland, have Order'd the same [our Letters-Patent] to be Printed.

William Ingram,
John Staploe,
Alex. Seaton,
John Kilborn,
Jos. Wasse,
Thomas Cox,

Theoph. Eccleston,
William Crouch,
Henry Goldney,
Michael Russel,
John Constantine,
Anthony Alexander,

Henry Lombe,
Daniel Manro,
Daniel Roberts,
Daniel Quare,
Daniel Wharley,
John Fiddiman,

John Cade,
John Hall,
Josiah Ellis,
John Vaughton,
John Field,
Samuel Waldenfield.

From their Yearly Meeting to the Monthly and Quarterly Meetings, 1693.

It was Enacted by the Authority aforesaid, that these following Canons should be obey'd, fulfill'd, and kept, as hinted in the following Particulars, viz.

Canon XXII. First, that due and Godly Care be taken against the Payment of that Grand Oppression, and Antichristian Poke of Tythes: And that our Ancient Testimony born, and greatly suffered for, be faithfully [i. e. stoutly] maintain'd against them in all respects.

Canon XXIII. And the same against paying Steeple-House Rates.

Canon XXIV. And the same against the Imposition of Oaths.

Canon XXV. And the same against carrying Guns in your Ships.

Canon XXVI. Says, that several Epistles from Foreign Parts were read and received, as Barbadoes, Maryland, Pennsylvania, Virginia, Scotland, Holland, Dantzick, &c. That James Dickenson and Thomas Wilson, gave an Account of their Travels, [as Spies.] A Letter also from Jamaica, shewing, That there are a People raised up in Germany from among the Lutherans, called *Pietes*, by some called Quakers, persecuted by the Duke of Saxony, and the Priests; several of our Friends Books [no matter for the Bible] have been spread amongst them. See more of this, Part I. p. 55.

Canon XXVII. Friends [in a Committee] appointed to view the Accounts [of the Disbursements of their Fund or Stock] Report that they find they are truly stated, and right kept: And Friends are again Order'd [with full Commission] to bring up with them the Total Sum of each Counties Collection. The Friends appointed or intrusted this Year with our [Fund, Stock or] Accounts are,

William Crouch,
John Staploe,

William Macker,
William Chandler,

William Beech,
Nathanael Marks.

Some brief Remarks on these Canons.

Take them in gross, and it plainly appears, that they are against the Queen's Prerogative, Her Royal Proclamations, the Rights of Parliaments, the Laws of the Land, the Liberty of the Subject, and manifestly tend Virtually, though not Verbally, to absolve Her Majesty's Subjects from their due Obedience; and not only so, but as the Quakers increase, the strength of the Kingdom decreases, especially when we have need, as now we have, to carry Guns in our Ships to defend our Nation, as well as Merchandize. But to be somewhat more particular, viz. By the XIIth, How zealous they are for keeping their Records of their Sufferings, even to a Row of Pins, and a Pocket-Knife, as I have shew'd Part IV. p. 322, 323, 332. Again, By the XIIIth, How they enjoin their People not to be marry'd by our Ministers, nor with Unbelievers; accounting all but themselves Infidels. By the XIVth, How they Tax their People throughout England and Wales; with an Account of their Feoffees in trust for their Fund. By the XVth, What care they take to spread their Heretical Books. By the XVIth, Who are deputed to Print G. Fox's (that Impostor) Works. By the XVIIth, How they guard against the payment of Tythes, and how craftily they propose to weary out our Ministers, and lay waste the Preachers of the Gospel, and still

still careful to Record their Sufferings. By the XVIIIth, Still for spreading their poysonous Books, without so much as mentioning the Scriptures. By the XIXth, How they enjoin their Deputies to bring up the Total of their Collection. And by the XXth, how they still quicken their bringing up their said Collection; and 'tis marvellous, that by vertue of that Epistle, they should borrow a 1000 l. upon its Credit, as our Kings do sometimes borrow a Sum upon an Act of Parliament. And by the XXIst, It is apparent, how they prepossess their Vassals and Slaves against the payment of Tythes, as Anti-Christian; encouraging, nay, enjoining them to disobey the Laws of the Land: The same in the next, against paying towards the Repair of Parish-Churches, as the Law directs, thereby absolving Her Majesty's Subjects from their due Obedience to Her Laws. Next against Legal Oaths, and carrying Guns in their Ships, to assist the Nation in time of War. By the XXVth, How they receive, and with great Devotion read their Allies Epistles from Foreign Parts; receive Travellers out of far Countries as Spies; Glory in perverting some Lutherans, and spreading their Books amongst them. By the XXVIIth, How they hold Committees, examining their Stock Yearly, still pressing for Money, Money, under pretence to supply their Poor; when alas, it is chiefly to defray their Charge in Printing, pay their Teachers, and to defend such as suffer for their Stubbornness and Rebellion against the Laws of the Land.

Their Yearly Epistle to their Monthly and Quarterly Meetings, &c. 1698.

Canon XXVIII. We give you to understand, there still remain Prisoners, and mostly for Tythes, Thirty Four, which being at present the most pressing Suffering: We remind you of our Ancient Testimony against the payment of Tythes, and that it be faithfully maintain'd, and [stoutly] kept up in all the parts of it; and that it may not be avoided and shunn'd by any indirect Ways or Courses, with Landlords or otherwise; and that you be careful to keep a true Record of the value of Tythes, taken from you in the Field or otherwise, whether it exceeds the Demands, or not; with the respective Date of each Suffering, and the time when any Suit is commenced.

In the same Epistle there is a Relation of their Suffering in Scotland, by the deficiency of their Crops; upon which (there being by Computation not above 200 Families, poor and rich in that Kingdom) there was a Collection recommended throughout their whole Territories, viz. England and Wales; yet I perceive by Mr. Bridgeman's Letter to Mr. Keith, as Printed in his Book, intitled *An Account of the Quakers Politicks, &c.* p. 37. That there was near 40 l. sent up to London from Huntingdon Monthly Meeting; and there being by their own Account 151 Monthly Meetings, and this one of the least for Number and Substance, yea, by far; that there was not less Collected than 6, or 8000 l. which they can both double and treble when they please.

Their Yearly Epistle to the Monthly and Quarterly Meetings, 1696.

Canon XXIX. Friends, we cannot but recommend unto you the holding up the Holy Testimony of Truth, which hath made us a People to God, and preserved us so unto this Day, and that in all the part of it; for Truth is one, and changeth not, and what it convinced us of, to be Evil in the beginning, it reproveth still. — We are greatly comforted in the Sense of the Love of God towards us his whole Heritage and People.

Their Yearly Epistle to the Monthly and Quarterly Meetings, 1666.

Canon XXX. A Testimony from the Brethren Assembled at London, Third Month, 1666. to be communicated to the Faithful Friends and Elders in the Countries, by them to be read in their several Meetings, and kept as a Testimony amongst them. (*)

Canon XXXI. We your Friends and Brethren, whom God hath call'd to Labour, and Watch, for the Eternal good of your Souls, considering the present State of the Church of God, in Her return out of the Wilderness; who hath not only open, but covert Enemies to conflict against; who are not afraid to speak Evil of Dignities, and despise Governments, without which our Society cannot be kept up, &c.

Canon XXXII. We having a true discerning of the working of that Spirit, which under a Profession of Truth, leads into a Division from, or Exaltation above the Body of Friends, who never revolted from their ancient Principles, and the constant Practice of good and ancient Friends, who are sound in the Faith once delivered to us: We do unanimously Declare and Testifie, That neither that Spirit, nor those that are joined to it, ought to have any Dominion, Office or Rule in the Church.

(*) A Warrant to read their Epistles.

Canon

Canon XXXIII. And we Declare and Testifie, That that Spirit, and those who are join'd to it, who stand not in the Unity with the **Ministry** and **Body** of Friends, have no true Spiritual Right, nor Gospel **Authority**, to be **Judges** in the Church: For of Right the Elders and Members of the Church ought to Judge Matters and Things, and their Judgment given, to stand good and valid. And we further Testifie, That it is **abominable Pride** in any **Particular**, that will not admit of [the Churches] Judgment, to take place against him. For he that is not justified by the **Witness** of God in **Friends**, is **condemned** by it himself.

Canon XXXIV. And if any Difference arise in the Church, or amongst the Members thereof, **We** [viz. *George Whitehead* and others] do Declare and Testifie, That the Church with the Spirit [that's their old Pretence] of Christ have Power, without the Consent of such who dissent from their Doctrine and Practice, to hear and determine the same. And if any pretend to be of Us, and in case of Controversie, will not admit to be try'd by the Church, nor submit to the Judgment given by the Spirit of Truth in the Elders and Members thereof, but kicks against their Judgment, as only the Judgment of Man: It being manifested according to Truth, and consistent with the Doctrine of good ancient Friends [*George Fox, George Whitehead, Christopher Atkinson, &c.*] as have been, and are found in the Faith [once delivered to Us.] Then we Testifie in the Name of the Lord, That if Judgment so given be risen against, and deny'd by the Party Condemned; Then he, and she, and such as so far partake of their Sin, as to countenance and encourage them therein, ought to be Rejected, as having erred from the Truth, and persisting therein presumptuously, are joined in one with **Infidels** and **Heathens**. [Query, Did ever *Rome's* Impositions, Censures, or Bulls, exceed the Imperiousness of these Quakers?] But once more.

Canon XXXV. And if any out of the Unity with the **Body** of Friends, [What's become of the Sufficiency of the Light within, to lead, guide, and direct?] print or publish any thing which is not of Service to [our] Truth, but tends to the Scandal and Reproach of **Faithful Friends**: Then do we warn and charge all Friends, to beware of having a Hand therein. And if at any time such Books be sent to any of you, that sell Books in the Country, send them back from whence they came.

Canon XXXVI. That from time to time, faithful and sound Friends and Brethren, may have the view of such Things as are printed upon Truth's Account, as formerly hath used to be, before they go to the Press, that nothing but what is sound [Quakerism] may be expos'd by us to publick view.

Signed by us	{	<i>George Whitehead,</i>	<i>Stephen Crisp,</i>	<i>John Whitehead,</i>
		<i>Richard Farnsworth,</i>	<i>Thomas Loe,</i>	<i>Thomas Briggs,</i>
		<i>John Moon,</i>	<i>Josiah Coale,</i>	<i>James Parke.</i>
		<i>Thomas Green,</i>	<i>Alexander Parker,</i>	

From their Yearly Meeting Epistle, to their Monthly and Quarterly Meetings, 1675.

Canon XXXVII. Concerning Men and Women's [distinct] Meetings; It is our Judgment and Testimony in the Word of God's Wisdom, that the Rise and Practice, setting up and establishing Men and Women's [distinct] Meetings in the Church of Christ in this our Day, is according to the Counsel of God, and the leading of his Eternal Spirit——Therefore let Friends go on in the Power of God, &c.

Canon XXXVIII. It is our Sense and Judgment in the fear of God, and in the Authority of his Power and Spirit, that no such **slight** and **contemptible** Names and Expressions, as calling Men's and Women's Meetings, **Courts**, **Sessions**, or **Synods**; or that faithful Friends **Papers**, which we Testifie have been given forth by the Spirit and Power of God, are Men's **Edicts** or **Canons**; or that Elders in the Service of the Church, are **Popes** and **Bishops**, with such scornful Sayings, be permitted,

Canon XXXIX. Concerning recording the Churches Testimony, and the Parties Condemnation; It is thus Enacted, viz. "That the Churches Testimony, and Judgment against disorderly and scandalous Walkers; And also the Repentance and Condemnation of the Parties restored, be Recorded in a distinct Book [which is a black Book indeed] in the respective Monthly and Quarterly Meetings, &c.

Canon XL. It is our Advice and Judgment, that all Friends keep up their publick Testimonies in their respective Meetings, and not decline, forsake, or remove their publick Meetings, because of Sufferings, as worldly, fearful, and politick Professors have done, because of Informers, and the like Persecutors.

Thus have I briefly taken Forty of their Canons, Laws, Orders, Warnings, and Directions in their own Words, and according to the Sense of them, (except some few of my own Words,

put between Crotchets thus, [] for Explanation,) from their Yearly Meeting Decretal Epistles, to their Monthly and Quarterly Meetings, and could produce Four Hundred more if need were, should I not in so doing over-do the Point: However, these may serve at present, to shew that these Grants, Commissions, Decrees, Injunctions, and Canon-Laws of these Quaker-Parliaments, Convocations, Synods, or General Councils, exceed even *Rome* it self, their Power considered; and for which end I chiefly recite them, to shew thereby what they would be at, had they Power to their Will; *For the Bear is known by his Paw*: I shall therefore conclude with a few brief Remarks, viz.

Some brief Remarks on these last Canon Laws.

From the XXVIII, it is observable how they still guard against the payment of Tythes, exhorting their Vassals stoutly to oppose the same, and that **in all its parts**; that they should not agree with any Landlord to hire Tythe-free; which is a bringing them into such Bondage, and *Egyptian Captivity*, that it strikes against both Liberty and Property, and the Right of the Subject, as well as the Rights of Parliaments, and Obedience to Her Majesty and Her Laws. XXIX. How strenuously they exhort their People to observe their ancient Testimony, being still the same as in their beginning; affirming, according to that of their Prophet *Solomon Eccles*, in his Book, *The Quakers Challenge*, p. 6. viz. **That the Quakers are God's whole heritage and People**; thereby rendring all Christians the contrary, viz. Children of the Devil. XXX. Mark how they, as a Yearly Meeting, recommend their Epistles to be read in their Monthly, Quarterly, and Particular Meetings, and that as a Society, and from their Yearly Meeting, signed and subscribed by *George Whitehead*, and many others, notwithstanding their sly way of Denial, by their Tool *Daniel Phillips*, in his Book *Vindicia Veritatis*, &c. p. 205. And why not? If as they Testifie in Canon XXXVIII, That they are given forth by the *Eternal Spirit and Power of God*: For as such, says *George Whitehead*, *They are of greater Authority than the Scriptures*, Truth Defending, &c. p. 7. And if so, as so they do believe, and have confirmed, *First*, By their Doctrine; *Secondly*, By their Practice; And *Thirdly*, By their Yearly Meeting, which confirms both their Doctrine and Practice: Then what horrible Hypocrisie is it, in both *Whitehead* and *Phillips*, to tell the World, That they own the Scriptures to be given forth by Divine Inspiration, and that it is the best Book in the World; and yet at the same time tell us, That their Principles are the same in every respect that they were in their beginning, without the least Variation or Change? And by the XXXI, such as oppose these their Blasphemous Presumptions, they charge to be Despisers of Governments, (their own Crime,) that they speak Evil of Dignities. And by the XXXII, How they set the Body of the Quakers above their Light within, contrary to their publick Preachments in their beginning, when they told us, The Light within was a sufficient Teacher, and would lead into all Truth; yea, says *Whitehead* still, *The Light within is sufficient to Salvation, without any thing else*, i. e. without our Crucified Saviour, his Death, Sufferings, and Meritorious Passion; yet here in their Yearly Meeting, sign'd by *George Whitehead*, &c. And to shew that he does not warp, He, &c. does avouch, That both their Light within their Hearers, and their Hearers too, must all truckle to their Body, meaning their Ministering Friends, who are, as they say, found in the Faith, **once delivered to us**. And therefore for any to adhere to the measure of their own Light within, and thereby cannot fall down to the Dictates of the Body; such are adjudged to have no right to any Dominion, Office or Rule in the Quaker-Church. And the XXXIII, confirms all this: For they affirm, That, unless they have Unity, not only with the **Body**, but the **Ministry** also, they have no Spiritual Right, nor Gospel Authority, to be Judges in their Church; and also, that it is **abominable Pride** in any particular Man or Woman, that will not admit of the Churches Judgment (meaning their Ministers) to take place against them; assuring them in the Name of the Lord, that **he** that is not justified by the Light within, their Ministering Friends, is certainly condemned by the Light within himself: This is the true meaning; for Light and Spirit, and Witness of God within, are convertible Terms, all signifying their Light within; they cannot deny it. Again, in XXXIV, They clinch the Nail, by affirming, and that in the Name of the Lord, That such amongst them, as do not submit to the Judgment given by their Elders, viz. their Ministers, but kick against their Judgment, as the Judgment of Man, that they are err'd from the Truth, and ought to be rejected as Heathens and Infidels; and what is next, had they Power, but to deliver them over to the secular Power, even to the Tormenters with Fire and Faggot: And what did Pope *Leo*, or any other Pope of the *Romish Church* do more? And in XXXV, They there limit the Printing-Press, and their Booksellers also: This is such an awing of their Disciples, and treading under Foot, not only the Law, but the Liberty of the Subject, that it renders them Slaves and Vassals; and so, according to their own Judgment, is **Treason**. And the XXXVI, Shews, how they sit as Judges over all Manuscripts, not only by Advice, which might be proper, but to stop the Mouths of their Prophets, and hinder the free passage of the Operations of their Light within; and yet on occasion

occasion deny all this, (and a hundred times more.) Read *Daniel Phillips's Book, Vindiciae Veritatis*, &c. p. 56. As to the XXXVII, it is apparent, That as they have started up a new Religion, even so have they the Novelty of Women's distinct Meetings; and with what unwarranted Assurance is manifest therein, and thereby. XXXVIII. As to the tender Regard of their own Papers, and the Disregard of the Holy Scriptures, I have already noted from the thirtieth Canon, and so dismiss it. As to the XXXIX, there is a great Mystery in it; Mark, Such as transgress their own unwritten Traditions, viz. *pay Tythes, say You to a Particular, shew up their Shops on Festivals, &c. Put off their Hats to Superiours*; this is accounted very Criminal, and they are like to meet with Censures, as in *W. Penn's State of Liberty Spiritual*. But they may transgress the Laws of God, days without number, and not be censur'd; and if any chance to be, which yet is very rare, the Design thereof is chiefly to keep them in the Snare of Quakerism: For if ever they leave them, and testify against their Hypocrisie, then is the Knot of their Absolution broken, and they'll divulge their old Sin, as in the Case of *Mrs. Crisp*, about her being marry'd with a Priest: For as it is a Maxim of the *Romish Priests*, Not to keep Faith with an Heretick; so it is the Practice of the Quaker Teachers. And by the XL, it was made directly against the Conventicle Act, which gave liberty to Four or Five above the Family to meet: But though the Scriptures allow, That if they persecute you in one City, flee to the next; yet this Quaker Canon must be obey'd: And such Fools we were thus to be subjected by these Usurpers, that when we could not get into our Meeting-Houses, we would stand in the Street, to witness our Contempt of the Law, and our Obedience to our Leaders. This I speak by Experience, for I then was a Quaker, and stood with them in the Streets: And thus we thought we merited on the one Hand; and condemned the Practice of Protestant Dissenters (who had respect to the Laws) on the other Hand.

Having gone through these brief Remarks, it may not be amiss to give some few Hints of their Execution of these Canons, or some of them at least, though very briefly; which are as follow.

Some few Remarks on the executive part of their Canons.

First, I shall begin with their Excommunicating my self, for writing against *George Whitehead*, and some others of their Second-day Meeting; but it being short, take it in their own Words, as they are in their Quarterly Meeting-Book at *Hadenham*, in the *Ile of Ely*, where I had been their Recorder for 16 or 18 Years, until it pleased God to give me a sight of their Errors; it bears Date the 7th of the 11th Month, 1682. viz. *Whereas, this Day there were infer'd into our Meeting several Papers, subscrib'd by Francis Bugg, wherein he hath unrighteously and ungodly reflected upon ancient Friends, and greatly abused faithful Ministers of the Gospel; and also, amongst the said Papers, was one subscribed by Twelve Persons, directed to the Second-days Meeting in London; wherein Friends are misrepresented, and greatly abused: Which said Paper, we believe, the said Francis Bugg promoted. Now we being greatly grieved in our Spirits, and truly sensible of his herein going from Truth, do testify, we have no Unity with him, nor can have whilst he is thus acted.*

Secondly, *Mr. John Barnard*, a Merchant in London, then a Quaker, they Excommunicated him on the 4th of the 11th Month, 1681. only for selling a Book printed by *Mr. William Rogers*, then a Quaker; speaking therein against their Female Government of Womens Meetings.

Thirdly, At *Hadenham Quarterly Meeting*, on the 4th of the 7th Month, 1678. *John Ainslie* was Excommunicated, for taking his Wife contrary to the order of Friends, in submission to the said Female Government. See my Book *The Painted Harlot both Stript and Whipt*, &c. Preface.

Fourthly, They Excommunicated *Mr. George Keith*, Anno 1694. by their roaring Bull; as more largely recited, *Part V. p. 382.*

Fifthly, *Mr. Thomas Crisp*, when a Quaker, marry'd with a Priest; therefore they compell'd his Wife (he being too Masculine to submit to them) to bear a Faggot, viz. to write her own Condemnation for that wicked and heinous Crime, and so escaped their Bull of Excommunication at that time; but about 18 Years after, when they both left the Quakers, they soon broke the Seal of Confession, and to the utmost of their Power, Excommunicated them both, as his own Book, *Babel's Builders*, &c. sufficiently declares.

Sixthly, At a Meeting at *Dorchester*, the 15th of the 5th Month, 1696. they Excommunicated *William Wilkins*, for marrying with a Christian Woman, not of their Society, and by a Priest too; and requir'd of him a Self-condemnation. See *Part V. p. 383.* where it is at large set down.

I might multiply many Instances of this kind, but take this from their Six-weeks Meeting at *Devonshire House*, the 15th of the 5th Month, 1690. Where if any be marry'd with a Priest, they say, It is such a Dishonour to their Holy Profession, that they will not admit them Burial with them,

them, as the said Order is more at large, *Part V. p. 382.* With others of the same kind, deducible from Canon XXXIX.

But having at last obtain'd the Manuscript of the Controversie between the *Foxonian* and *Storrian* Parties, of about 400 Sheets in Folio, which contain multitudes of Instances of this kind, paying of Tythes, and other things, which may be seen, and perus'd; since it now will be laid up at *Oxford* among the Quakers Books, which will be repositied there to prove the Truth of what I write, lest hereafter, when I am off the Stage of the-World, they should deny any thing by me laid down: Inſomuch, that I shall say no more on this Head, save only, remind my Reader of a few Passages out of their Yearly Epistles, *Anno 1687, 1688, 1691, 1693.* which still more and more resemble these Yearly Meetings like a Parliament, by their Commissions, or Writs Original, to send up Deputies Yearly; and then (for ought I know) shall proceed to prepare a Sermon for *George Whitehead*, to hold forth at *Whitsuntide*, 1710. in their Yearly Meeting; being a Summary or System of both their Doctrine and Practice, and a compleat Map of their deep-dy'd Hypocrisie; Challenging all Mankind in *England, Scotland, and Ireland*, to shew me a Parallel, from all the Hereticks, since the Promulgation of the Gospel of Christ to this Day. But first take a Sample out of their said Epistles; where note, the Words within Crochets thus, [], I acknowledge to be my own Words, viz.

' Our Friends who were intrusted to attend the Service of this [*House or*] Yearly Meeting, out of their respective Counties and Cities, [*Mark, here are Knights, Citizens and Burgeses*] have given us very plain and lively Accounts of the progress of Truth, [*They should have said, of Quakerism*;] so it is desired, that in your several and respective Counties, you send up one or two faithful Friends to the next Yearly Meeting, to attend the Service thereof, 1688. It is agreed by Friends with one Consent, that this Yearly Meeting be continued, and that in order thereunto, two sound faithful Friends [*against Tythes, Marrying with a Priest, &c.*] in every County, may be desired to come up, &c. 1691. It is unanimously agreed by Friends at this Meeting, That Friends of each County, at the Quarterly Meeting, preceding this time, [*i. e. Whitsuntide,*] do agree upon two faithful Friends of their County, to attend the Service of this [*House*] the next Year, and then adjourn'd. Again, That the Monthly and Quarterly Meetings, respectively take Notice of all Friends Books, that are, or may be sent to them, to disperse for the Service of Truth——Suffer no Divisions or Schisms, for that will greatly tend to weaken your Meetings, and to lose their Power, and cause you and them to be slighted.

Having thus briefly hinted at their Method of chusing their Members, or Deputies, as by the List beforementioned appears; I have only a few Remarks to make of their Executive Part of the Quaker-Government within, and Diametrically opposite to our *English* Government: For as our Courts of Judicature, whether the Assize, Quarter-Sessions, or other Courts of Record, they all derive their Power and Authority from the Statute-Laws, made by Consent of King, Lords and Commons, in Parliaments; and Writs from our Kings and Queens, as the Fountain of Justice; even so do these Usurpers derive their Authority, (and by the same call our Laws in Question, Null and Repeal the same as to themselves) from these Arbitrary Convocations or Synods, and unwarrantable Edicts, Laws, or Canons, Made and Ordained at their Yearly Synods, Convocations, or Mock-Parliaments, who Annually Assemble in *London*, their Metropolis, from all the Counties and Shires in *England and Wales*, as well as beyond the Seas, (in *Whitsunday-Week*), as Correspondents and Agents, giving an Universal Intelligence of the State of Quakerism; whereby we may see in what Bondage they keep their Slaves and Vassals, as in particular by their Case of Tythes; and how miserably they are enslav'd by their cruel Task-masters, that they may not make a Bargain with their Landlords, to have their Farms Tythe-free, though in all Points according to, and agreeable with the Laws of the Land, and however advantageous to both Landlord and Tenant. But notwithstanding all this, they must be call'd in Question by these new Spiritual Lords, and Arraign'd at their Bar of Justice. This is such *Egyptian* Bondage, that if these tame Vassals were not Ear-bor'd, to be their Bondmen, I think they might see it high time (as many of them indeed have) to throw off this Yoak, and come forth and unmask their Leaders.

Again, once more, as to their Canon about Marriage, and their Injunction upon it, made at their Meeting at *Devonshire-House* the 15th of the 5th Month, 1690. sign'd by *Benjamin Bealing* for *John Field*; They therein shew their great Uncharitableness, to reckon all, besides themselves, Unbelievers, as well as their assumed Dominion over their Hearers, who either join in Marriage with Persons of a different Perswasion, or are marry'd by a publick Minister; for unless they will Condemn that Practice, as Evil and Sinful, they deny him or her, or both, Burial amongst them. This is such a piece of Uncharitableness, and Popish Imposition, that no Protestant Society (that I know of) ever exercised: And when I consider this their Uncharitableness, in Conjunction with other of their Quaker-Notions, I have marvelled to see them Scrape and Cringe, Bow and Congee, as I have seen both *W. Mead*, *G. Whitehead* and others, to Men in Authority, for This, That, and the

the other Favour. For are not our Parliament-Men marry'd to other Persons than Quakers? Were they not marry'd by Bishops or Priests of the Church of *England*? Is it not then an Evil in them? And if so, Did they stand in need of a Burial-place, They upon their present Principles, would not admit them Burial amongst them: For this I must say, That when I have seen *George Whitehead* and his Brethren come into the Commons Lobby, with their demure and puritanical Dress; I have thought them to be the very Pattern of *Ignatius Loyola*, yea, his very Disciples, especially when I consider their **deep Subtlety**, and **grand Hypocresie**, which I shall in the Sequel of this Discourse endeavour farther to unfold, than ever I have yet done; for both these are their two principal Pillars. And thus much for the Quakers Politicks.

That what I have said, may not appear to be groundless, and my single Opinion, touching the Usurpation of these Ring-leaders into Rebellion, against the Government, and Contempt of the Laws; I shall give an Instance of good Authority, from a Learned and Judicious Author; but first I will set forth the occasion thereof.

June 11, 1696, and April 29, 1697. Mr. *George Keith* printed two Advertisements, of a Publick Challenge to the Quakers, to a Friendly Conference at *Turner's-Hall, London*; offering to detect the vile Errors and Heresies of the Quakers, &c. To which, instead of meeting him to defend themselves, they wrote a **Protestation** against his Friendly Invitation, containing these Words, in their Reasons why they refused to meet him, *viz.*

We, as free-born English-men, deny, and testifie against the Usurpation, Arbitrary, and Irregular Proceedings of George Keith, and against his new Jurisdiction; First, Because he has no legal Power to erect any such new Court of Judicature. Secondly, We do not believe the Civil Authority will countenance, or permit such an usurp'd Authority, or pernicious Precedent, tending not only to Discord, but to invade the just Liberties of free-born English-men, and to gratifie and strengthen the Popish Interest, that they may glory in such Divisions and Disorders, made by turbulent Incendiaries. Thirdly, We presume the said G. Keith can produce no Legal Commission from the Civil Authority, either by Act of Parliament, or under the Great Seal of England, to erect and hold his said Court of Judicature, to Summon, Convict, and Condemn Quakers, for Heresie, or Hereticks, who are otherwise Legally Recogniz'd, &c.

Now follows this learned Author's Reply to this guilty and shameful Plea; considering their own Practice, see *Part III. Sect. V. and Part IV. Sect. XIX. and Part V. p. 418.* where they peremptorily Summon the Bishops and all Prelaticals, Try and Condemn all the Clergy; I lay, let them but view these and the like Passages and Challenges in this Folio, and see if they can blush: O Impudence all over! But I will give part of this Learned Author's Answer, intitled *Some Reflections upon the Quakers Protestation, &c.* of which there is a part already in *Sect. XXXVII.* recited. Now take some Passages in his Reply, *viz.*

As to their Reasons held forth in their Protestation, p. 5.

'I. First, They operate in every Article as strongly against their publick Disputations, with the Baptists at *Barbican, Wheeler's-street, &c.* their coming into Churches in the time of Divine Service, and provoking the Priests to dispute with them, yea, against their whole Method of their own first setting up, and all their manner of proceeding since: But Mr. *Keith's* Meeting was no Court of Judicature, nor any Court at all, only for the Information of those who pleased to be present, and to have given the Quakers an Opportunity to vindicate themselves, if they thought themselves misrepresented; and which it's not to be doubted but they would have done, if they had thought they could have done it: For, why would they, who have sought, and even forc'd all Opportunities to recommend their Doctrine, refuse such an occasion that was offered to them; and to have done it with so great Advantage, in the Face of the Nation? Not only to Establish their own Doctrine, but to Overthrow their Opponents? And that with so much the more Advantage, that it was at the instance of their Adversaries, and by their Provocation? But their pleading that they are free-born *English-men* to excuse it, is pleading guilty in a very foolish and shameful manner. And their objecting that M. *Keith* had no Legal Power for what he did, was Condemning of *George Fox*, and all the Quakers, who never so much as pretended to any Legal Power, for all Oppositions, Disputations and Challenges, which were in direct Contradiction, to the Legal Powers, and by an Authority (as they pretended) far Superior to all Legal Powers upon Earth; and by which they took upon them to declare the Laws Null, and of none Effect; as in case of Tythes, of maintaining an Outward Priesthood, &c. But more especially as to their Discipline of the Second-days Meeting, of their Monthly, Quarterly, and Yearly Meetings, which are direct Courts, and of Judicature too, as hath been shew'd; for therein they grant Orders, inflict Censures, as of Excommunication of *George Keith*, and others; have Deputies and Representatives from all the Counties of *England* and *Wales*, and other parts of the World.

But here they have started a very material Question, which ought to be ask'd of them in their own Words, *viz.* What Legal Power have they to Erect any such New Courts of Judicature, and therein set up themselves as Judges over them, who are free-born *English-men*, and in their absence Condemn them as Monsters, who are peaceable Protestant Subjects, (*i. e.* both Church of *England*, and Protestant Dissenters,) nay, more than Monsters, yea, Witches, Devils-incarnate, *Baal's* Priests, Dogs, Wolves, Conjurers, Sorcerers, Sodomites, Anti-Christ, and thereby endeavour to expose them to the Scorn, Contempt, and Rage of a mix'd Multitude? This cannot come within the Act of Toleration, which is only for Religious Worship, and it's expressly caution'd, as hath been Nored, That it shall be with their Doors open, that all may come in and hear, otherwise they forfeit all the Privileges of that Act. Now at their Meetings beforemention'd, they have their Doors shut, and Door-keepers at them, to keep out all those they think fit not to admit; and their Business is Government and Discipline, which is no ways within the Act, and comes under the Penalties of all those Laws which prohibit all Convocations and Consultations, and Synodical Meetings, without the Queen's License; much more to Enact, Promulgate, or Decree any Orders, or Constitutions whatsoever. Now, if the Bishops and Clergy of *England*, tho' Recogniz'd and Establish'd by Law, would incur a Premunire, so much as to Meet, Consult, or Debate, though concerning only their own Order and Spiritual Jurisdiction, without the Queen's License, How then have the Quakers this Authority, and freely, and yearly, nay, monthly, exercise it without Controul? Further, if when the Clergy do meet in Council, Convocation, or Synod, the Queen may have Her Commissioner present, to inspect, and even to regulate their Proceedings, that nothing may be there transacted prejudicial to the Government: How much more reasonable is it, that though the Quaker-Convocations, or Synods, were tolerated by Law, which they are not, yet that the Queen should have Her Commissioners to inspect their Proceedings, and give an account of their Debates? If Christian Emperors and Kings have had their Embassadors and Ministers present in the General Councils: If the *Hugonots* in *France* have submitted, nay, desir'd and requested to have the King's Commissioners present in those Synods, which, by the King's Favour they have been suffered to hold, that the Government might not only be secur'd from any Attempts of theirs, but all Fears, or so much as Jealousies, taken away. If the Presbyterians in *Scotland*, now Part of *Great Britain*, though now Establish'd as the National Religion, have the like Commissioner present in their General Assemblies; why should not the Quakers be oblig'd to receive a Commissioner from the Government, into their Second day, Monthly, Quarterly, at least into their Yearly Meetings? If at their beginning they were too inconsiderable for the Notice of the Government, they are now become a numerous, a wealthy, and a potent People, and in all Respects worthy not to be neglected; especially since one of their most Nored and Authentick Scribes has told us in Print, That **they were rais'd to overturn the World.**

II. They give us a considerable Hint, in saying, That they are legally Recogniz'd by the Parliament; and thence would infer, That it's a Crime against the Government to accuse them of Heresie, which is highly punishable by the Law. But are not other Dissenters as much within the Act of Toleration as the Quakers? And how do the Quakers treat them? See their Book intitled *Quakerism a New Nick-Name*, &c. p. 165. where he thus calls them, *viz.* *An Ill-bred and Pedantick Crew; the Bane of Reason; and Pest of the World; the old Incendiaries to Mischief, and the best to be spared of Mankind; against whom the boiling Vengeance of an Irritated God is ready to be poured out*, &c. And are such Men as these fit to be Tolerated? Are such Men as these fit to be Recogniz'd by the Parliament, as Protestants? What an Odium must this bring upon the very Name of *Protestant*! Not only amongst the Papists, but with all that call themselves Christians, even to the very Heathens, and all Mankind, who will believe this Representation of our Dissenters, which is given by the Quakers! And what sort of Reflection does this imply upon the Parliament, which does Recognize these Men as Protestants, and make a Law, on purpose to grant them Toleration! This is referr'd to the Committee of Privileges to consider.

But let us go a little further; The Church of *England* is not only Recogniz'd and Tolerated, but Establish'd by Law; and if Regard to Laws ought to be observed, she might expect some more decent Treatment (upon that account) at the Hand of the Quakers, who now plead the Laws in their Defence. And the common Epithet which the Clergy of the Church of *England* receives from the Quakers, is that of *Baal's Priests*; and this makes them not only Hereticks, but downright Idolaters, as bad as the very Heathen: Nay, the Quakers call them Devils, Witches, Conjurers, Thieves, Dogs, Wolves, Anti-Christ, &c. In their Book, *The Guide Mistaken*, &c. p. 18. you have this Elegant Description of them, *viz.* *The Idle Gormandizing Priests of England run away with 150000 l. a Year, under pretence of being God's Ministers—And no sort of People have been so Universally through Ages, the very Bane of Soul and Body of the Universe, as that Abominable Tribe, for whom the Theatre of God's most dreadful Vengeance is reserved*

to act their *Eternal Tragedy* upon, &c. 'And in Excuse for these sort of Expressions, they say again in their *Serious Apology*, &c. p. 156. That had they been ten thousand times more significant, earnest and sharp against that cursed bitter Stock of Hivelings, they had been but enough, and I would then say not enough; but that the Reverence I bear to the Holy Spirit (i. e. in the Quakers) would oblige me to acquiesce in whatsoever he should utter, through any Prophet or Servant of the Lord; i. e. 'The Quakers Prophets, who vented those soft Expressions against the Clergy of the Church of England, which it seems needed an Apology for the Quakers acquiescing in such, and not inventing more sharp, which I suppose all the Furies in Hell could not help them to; but being so stinted to Mildness, the aforesaid Author (*W. Penn*) goes on, *ibid.* against the Clergy, thus, *And we have nothing for them but Woes and Plagues, who have made Drunk the Nations, and laid them to sleep on Downy Beds of soft sin-pleasing Principles, whilst they have cut their Purset, and pickt their Pockets; Topkes's prepared for them to act their Eternal Tragedy upon, whose Senses will be renewed by the direful, anguishing Woes of an Eternal Irreconcilable Justice.* See more of this Nature, *Part IV.* p. 262.

'And they make an Excuse, for not saying Ten Thousand times more Significant, Earnest and Sharp Invektives against the Church of England; and say, If they could, all would have been too little for them. We are much oblig'd to them for their Love! But where is their Reverence for Laws, with which they so much press Mr. Keith for invading (as they pretend) the Act of Toleration, in accusing them of Heresie? While they make no Ceremony of Ramming all the Church of England into Hell, and are sorry they cannot find a place Ten Thousand worse for them; taking no Account at all of their being Establish'd by Law, or of their being free-born English-men.

'But though they appeal to the Laws, when they seem to favour them, yet, if in any thing they go Counter to the least of their Principles, they Damn both Laws and Law-makers, and all who dare own or obey any such Laws. Thus when Laws were made for the Payment of Tythes to the Clergy, the Quakers boldly declared such Laws to be Null and Void, Damn'd the Law-makers for Devils, and all such as should obey them. See their Book, *Several Papers sent to the Parliament*, &c. p. 3. *The Commands of Men (say they) must be annull'd, that take Tythes, and not to be obey'd by them that live in the Covenant of God*, p. 21. *Therefore we with our Names and Hands, (there being 7000 who subscrib'd this Book) bear our Testimony against Tythes, the Giver of them, the Setter of them up, and the Taker of them.* p. 36. *We declare with our Hands, and with our Lives and Estates, against the Ministry that take Tythes——And the Laws that uphold them.* And p. 71. *Are not all these set up by the Dragon's Power, and held up by the Dragon's Power, the Devourer, the Destroyer? Is not this the Power of the Devil? &c.*

'Here the Parliament are the Dragon and Devil! And they engage their Lives and Estates in a Solemn League and Covenant against them, and their Laws, [and their Principles are now the same. See *Part V.* p. 379.] which Laws they now hold up as a Buckler, to shield them from the Force of Mr. Keith: [For in the Act of Toleration, Payment of Tythes are enjoin'd, but as they pick and chuse what Laws they please to Obey, so they'll Obey one part of a Law that favours them, and Disobey another part, which likes them not.]

Then our Author proceeds to shew how they bend their Bow against all Kings, as Spiritual Egyptians, and Parliaments as the Beast; of which in this Folio I have said enough; And then he proceeds, *viz.*

III. How luckily now have the Quakers brought in the Laws of the Land to their Aid against Mr. Keith, as if themselves were wholly innocent in this Matter! But they have thereby given occasion for very necessary and important Considerations to be had upon this Head. But to proceed.

'They accuse Mr. Keith of a Design to invade their Property, in charging them with such a Penal Crime as Heresie, and to raise a Persecution against them; but this serves for other Ends, which they little dreamt of, even to call their old Sins to remembrance: For with what Face could these Men accuse Mr. Keith, for invading Property, whose avowed Principles are to the Destruction of the Property of others, as in the Case of Tythes, which are as much the Property of the Clergy, confirm'd by Acts of Parliament, as any Man's Estate in England?

'And not only in Tythes, wherein they pretend some Scruple of Conscience; for their Conscience extends likewise to other Men's Houses and Lands; George Fox, in his 59 Particulars, which he sent to the Parliament of the Commonwealth of England, 1659. p. 8. The 32^d Particular is in these Words, *viz.* *Let all those Fines that belong to Lords of Mannors, be given to the Poor, (and none then poorer than the Quakers) for Lords have enough.* And Particular 29. *Let all those Abby-Lands, Gleab-Lands, that are given to the Priests, be given to the Poor of the Nation; and let all the great Houses, Abbeys, Steeple-Houses, and White-Hall, be for Alms-Houses for the Blind and the Lame to be there.* 'And in the foremention'd Address to the same Parliament, 1659. subscrib'd by above 7000 Quakers, p. 59, 63, 65. They require, *That the late King, (as these Rebels stiled him) his Rents, Parks, and Houses should be sold, and all* the

the Colleges and their Lands, and the very Bells out of the Churches, except one in a Town to give Notice of Fire, &c.

This was no invading of Property in them! But for Geo. Keith, or any other, to detect their Errors, this is Encroaching upon their Property, as *English-men*! And no less than a direct Persecution! And therefore they cry out upon the *Brachium Seculare*, the Temporal Laws to come in to their Rescue; of which they have so often and loudly complain'd against others, as a Popish Principle, to answer by such Inquisitions, instead of Argument, as in the 18th Particular, in their Book abovemention'd, *To the Parliament of the Common-Wealth of England*, &c. p. 6. are these Words, *Let no Law be, but that Man may ask Man a Question, either going to, or coming from the Steeple-House, or there, if it be a free Nation (said Fox) let it be Free, let none have the Name of a Minister, but such as are able to satisfy all Doubts, and all Questions, and convince, and stop the Mouths of all Gainers and Opposers; And let them not be such as call to the Magistrates (as the Quakers now do) to send to Prison for asking a Question, like the Jews that cry'd out, Help, Men of Israel, &c.* See Part III. Sect. VI. p. 186.

But let us compare this terrible Persecution of George Keith, with what the Quakers have preached up, and that in the Name of the Lord, against others. George Bishop, in his Book, *The Warnings of the Lord*, &c. Printed 1660. p. 19. cries out to the Officers of the Army, Remember Amalek, that is (says he) the Soul-murdering and Conscience-binding Clergy-man; blot out the Remembrance of Amalek from under Heaven——Ye shall not forget it: And of the Lawyers, says he, Vex the Midianites, for they vex you with their Wiles. And George Fox, in his Book, *News out of the North*, &c. p. 31. Sound an Alarm, call up to the Battle, gather together for Destruction, draw the Sword, Hew down all the Powers of the Earth, slay Baal, Baalim must be slain, all the Hirelings (Priests) must be turn'd out of the Kingdom, who have pretended that God sent them. And in his Book, *The Papists Strength*, Printed 1658. p. 19. And this I declare in the presence of the Lord God, That all the Magistrates that be in God's fear, they will break down the Mass-houses, Schools and Colleges, which you make Priests and Ministers in. This was to pull down the Nests, that the Rooks might be banished. But they were not to escape so well: For, oh; (says Edward Burrough) in his *Word of Advice to the Soldiers*, p. 2. Give the Priests Blood to Drink, for they are worthy! This was comfortable Advice to Soldiers; they are ready Executioners, when thus hollo'd by Prophets sent from the Lord, as they pretended: Slay Baal, vex the Midianites, root out the Remembrance of Amalek from under Heaven; give the Priests Blood to drink, turn the Hirelings out of the Kingdom! Here was no Design of Persecution, or hurting of any Man's Property! Or of reviling, or blemishing the Reputation of Free-born *English-men*, and exposing them to the Fury of the Mob! To the Scorn, Contempt, and Fury of a mixt Multitude, who are unmeet to judge of Religious and Spiritual Matters or Controversies, as the Quakers urge against Mr. Keith!

IV. But, perhaps, the Quakers have chang'd their Minds since those times, and are now become more sober, and more peaceable in their Disposition; I hope so of many of them. But then this is against the Will and Direction of their Leaders and Rulers; for since all the late Objections, which have been made against them, both as to Errors in Faith, and their violent Persecuting, and Bloody Principles, they have in their last Yearly Epistle, 1696. re-asserted the whole, that none may think they are changed in the least Title: For, in the said Yearly Epistle, they exhort all the Quakers, not to be mov'd at all the Objections against their ancient Doctors, or think them to have been Fallible, (for then down must come their whole Foundation) but to stand stiff to their Tackle, or, as they word it, to hold up the Holy Testimony of Truth which hath made us (says that Decretory Epistle) a People to God, and preserved us so unto this Day; and that in all the parts of it: For Truth is one, and changeth not; and what is convinced us of to be Evil in the beginning, it reproves still, (with much more to the same purpose from other Quaker-Authors, cited out of their Book in Part V. p. 379.) i. e. the Church of England, and all our Magistrates, Kings, Lords and Commons, to be Serpents, Devils, Scarlet-colour'd Beasts, &c. And they stiffly maintain their ancient Testimony, and that, in all the Parts of it. For Truth is one, and changes not, i. e. The Quakers, who are, and always have been in the Truth, have not chang'd at all since the Beginning. So that by this, they have made themselves answerable for all, that they have said since their Beginning.

And in that (and other) Yearly Epistles, mention is made of Deputies sent thither, i. e. London, from Barbadoes, Mary-Lana, West-Jersey, Pensilvania, Bermudus, Antegoa, Holland, Ireland, Scotland and Germany; which shews the Extent of their Dominions: And this Yearly Epistle (as well as others) goes through all these, and Engages the whole Body of the Quakers.

V. Now the Application (says this Reverend Author) which is rational to make of this, is, That these Quakers having not a fewer than a Thousand Meetings in England (and Wales, besides Parts beyond the Seas) which, by computing but an Hundred to a Meeting, one with another, will amount to One Hundred Thousand in England alone, beside all the Countries

a'ovenamed. It

• It is therefore very reasonable, that so great a Body, (and of which G. W. boasted not a little at the Lord's Lobby 1709. saying, *We are a Body of People*;) should not be neglected; especially considering, that they are grown very Wealthy, and are the most compacted in their Government and Discipline, of any Community amongst us.

• And if they are such Irreconcilable Enemies to our Church and Government, as their ancient Testimonies do hold forth, they must be extremely dangerous. But if they are as Heretodox in the Christian Faith, as the Quotations out of their Books (which they do not deny) do testify, Then it will be an horrible Scandal to our Religion to have them Recogniz'd as Protestants, and will give the Papists such an Handle against us, as we shall not be able to withstand.

• Therefore the least that can be expected from them, is to appear before such Person or Persons, as shall be thereunto appointed by Authority; and there publickly, and under their Hands, to Disown, Renounce, and Condemn, in such positive and express Terms as shall be prescrib'd to them; All the above *Ignominious* and *Bloody* Quotations out of their Books, and such others as shall be prov'd against them; together, with the Authors of them, as not only Fallible, but Erroneous Wicked Teachers, at least, in all those Points which shall be so prov'd against them.

• And if they shall refuse to do this, then can they not with any Justice complain, (tho' complain they would) if the Parliament did recal their including them within the number of Protestants, it being otherwise impossible to retrieve the Reputation of the Government. And a less Satisfaction cannot be expected, for all the dreadful and odious Characters given of the Bishops, and Church of *England*, than a Retraction of them, and acknowledging that the same were not given forth by the Holy Spirit of God, as these Quakers have Blasphemously pretended.

• There is no Medium: He that hath said vile and scandalous Things of another, must either unsay, or stand by it, and justify it. And the Lookers on have leave to think the Accusation just against those, who are content to sit with it, and dare not insist upon so small a Satisfaction, as a bare Acknowledgment: But when (without this, or any sign of Repentance) they Court those who have abus'd them, and seek to engage them by new Favours; 'tis not only a servile Truckling, but when others are concern'd as well as themselves, their Predecessors, their Successors, their whole Order, and the Cause of Religion and Christianity with them, it is most unjust, and a betraying of their Trust; it is letting their Flocks go to the Wolves, and giving them their Pals. When the Honour of Religion is once prostituted, its Power and Influence will soon decay.

• VI. But the Quakers have the least Reason of any Dissenters, to expect the Bishops or Church of *England*'s Condescension, in granting them Toleration: They having exceeded all others in Rancor, not only against the Bishops Persons, but against Episcopacy it self. For when the Baptists had said, They thought it their Duty to preserve them (the Bishops and Clergy) from all Violence, &c. The Quakers assaulted them from all Quarters, even for so much Tenderness towards the Bishops, as to preserve their Persons from Violence and Injury, much more to think of granting them any Toleration. *Edward Burrough*, one of the Principal and most Primitive Pillars of the Quakers Church, wrote a Tract, on purpose against this Declaration of the Anabaptists, and says to them (p. 618. of his Works, Printed 1672.) *What, are you about to make a League and Covenant with Anti-Christ? Do you look upon them to be Ministers of Christ, or of Anti-Christ? Is not this a League with Hell and Death?* And p. 619. *What, are you now for tolerating Episcopacy? And if Episcopacy, why may not Popery be Tolerated? Seeing they are one and the self-same in Ground and Nature, &c.* He was seconded by one of great Name among the Quaker-Worthies, *Richard Hubbertorn*, who attacked this Declaration of the Anabaptists in the same Strain, (p. 229. of his Works, Printed 1663.) *Why will you not Tolerate Popery (says he) as well as Episcopacy? Have not the Professors of Episcopacy murder'd and slain, and do labour to murder and slay the People of God, as well as the Papists? And will you Tolerate the Common-Prayer among the Episcopacy, and not the Mass-Book among the Papists, seeing that the Mass was the Substance, out of which the Common-Prayer was extracted?* And much more to the same Purpose, in these and others of their Writers: And if they will not Retract these, and own them as false Principles, they must either think that the Church of *England* does approve of their Doctrines to be truly Christian; or otherwise, that She commits a great Sin in granting Toleration to them. None have a Right to expect Toleration from others, but they, whose Principle it is to grant Toleration to those others; when they have it in their Power.

• But there is an Exception, as to the Quakers, in this Case; For they Declare against all Kings and Governments upon Earth. Why? Because they will have no King but Jesus: Of which they have given publick Notice in what they stile, *A Declaration from the People call'd Quakers, to the present Distracted Nation of England*, Printed 1659. where, in p. 8, 9. They proclaim,

calim, That they have chosen the Son of God to be their King, and that he hath chosen them to be his People. And thence infer, That as it is his only Right to Rule in Nations, (whence they supersede the Commission of all other Kings or Rulers) so is it, (say they) Our Heirship to possess the uttermost parts of the Earth. Again, That he may command (say they) his Saints to fight in his Cause, to regain his Right, and theirs, which is usurp'd from them. Therefore, though they may expect Toleration from others, yet ought they not to grant it to others, because all others are Usurpers of the Power which they possess; and theirs only is the Heirship to possess not only England, but the uttermost Parts of the Earth; for which they have declar'd their Principle to fight. Nor will they Retract this Secret of their Government. Let this be the Test. See Part V. p. 441. for more of this.

Having by this time made it plainly appear, that they hold a Government within the Government, and the Danger of it, not only from my own Observation, and the Doctrine in their Yearly Epistles and Books, but have added thereunto this large Quotation, out of a Learned and Judicious Author, which clearly demonstrates the same, as well as a necessity for their Examination by the Government, and a genuine Retraction; if those things objected against them, be prov'd upon them. I shall in the next place shew their Ways and Means by which they keep from this Examination, and consequently from a Retraction, and that by a Sample of their Doctrine, by preparing a Sermon for George Whitehead, wherein and whereby I shall shew, that Hypocrisy is the main Engine by which they work; and this will I do, if God permit: Since nothing less will bring them out of their Holes and Dens, where they lie lurking, hiding themselves and their pernicious Principles and destructive Practices.

But, First, I think it not amiss to let my Reader see a Paragraph of a Printed Paper, by them Presented to the Parliament the last Session, 1709, as you have it in the last Section, thus intitled, *Observations on Francis Bugg's Abstract, &c. Delivered to the House of Commons.* This Paper was Printed, and Delivered to both King and Parliament, 1699, with this different Title, viz: *The Three Norfolk Clergymen's brief Discovery, &c. Presented by them to the King and Parliament, against the People call'd Quakers, modestly observ'd to our Superiours.* This of 1709 is put in the Singular Number, that of 1699 in the Plural, and thus Subscrib'd,

William Penn,	George Whitehead,	John Field,	John Bellers,
John Vaughton,	John Fiddeman,	Joseph Wjath,	Henry Goldney,

The latter, of 1709, was not Subscrib'd; in both which there are these Words, *We perceive he has been hard at Work, to Pervert our Books, Violate our Sense, Abuse our Practice, and Ridicule our Persons, &c.* And all this without denying any one Quotation brought against them out of their Books, as Charges of a very high Nature; nor did they once either Session of Parliament, Pray, that they might be heard in their Defence; No, they kept to Generals, and charg'd both the Norfolk Clergy then, and Me now, with their own Practice. And this, God permitting, I shall evidently make appear before I end this *Retrospective-Glass* for their poor deluded Hearers, that so they may look back, and seek their Errors and forsake them. But before I come to this Quaker-Sermon, I think fit to premise some few things Introductory, viz,

SECT. XXXIX.

Containeth a PREFACE to the ensuing Sermon, prepar'd for George Whitehead, John Whiting, William Bingley, and their Clerk Benjamin Bealing; in order to obviate some Objections for the Method and Management thereof.

I. First, to avoid future Cavils, I do hereby acknowledge, That the Sermon following in the next Section, is by me Compos'd out of the Quakers Books, and the Natural Consequences issuing from their Doctrine therein laid down; And do hereby offer to prove the same, when ever they shall Petition Authority to have me prove the Doctrine thereby charg'd on the Quakers, as theirs. This is what I offer to do, and it is all that they can reasonably desire; and if I fail therein, I will do them that Justice, that I will Retract the same; on Condition, that George Whitehead will Retract those Doctrines prov'd to be theirs out of their Books; so that here will be no Reason on either side to complain: And this I the rather do, because I see that nothing hitherto can draw them out of their hiding Places.

II. Neither

II. Neither would I have them complain of the Length of this Sermon, because I have heard among them longer Sermons than this following; I have heard *Katherine Crook* Preach (if so I may call it) five Hours together, at *Wymundham* in *Norfolk*, and *John Ainslie* as long at *Cambridge*, as well as many others of them; and this following Sermon may be read in less Time by far: Why then should they blame me for that which they themselves are found in the Practice of?

III. I know that they will Cavil at the Method I take to expose their Principles; but hereby I let them know, that I borrow'd somewhat of the Form from their own way of Reasoning, of which I shall give some few Instances, and could give many more: The First shall be from their *Primmer*, (wrote by one of their principal Scribes) *William Smith*, by which they teach their Children and Families, as the Title thereof intimates, Printed 1688, viz.

Child. *How may I know the true Ministers from the false? &c.* p. 8.

Father. Why, they that are false Ministers Preach Christ without, and bid People believe in him as he is in Heaven above; but they that are true Ministers Preach Christ within, and direct People to wait to feel him in themselves.

Child. *This is a great difference in their Doctrine, for one to preach Christ without, and another to preach Christ within.* p. 9.

Father. Yes, it doth make a great difference, and hath no more Fellowship than the East hath with the West.

Child. *And is this an infallible Tryal of them?*

Father. Yes, and it will not deceive thee, but give thee a certain Understanding whereby thou maist discern them both.

Ch. *But must I not try all things by the Scriptures?*

Fa. Nay, for the Scriptures were given forth from the Spirit, and it is the Spirit that tries whether the things be True or False, Good or Evil.

Ch. *But if I should turn to the Light within, and obey it, is there Power in it to save me from Sin?*

Fa. Yes, Child; all Power in Heaven and Earth is in it, and if thou believe in it, [as the Object of thy Faith, true Quakerism] and obey it, it will destroy the Devil and his Works.

Ch. *But doth not the Lord require that we should Honour Magistrates?*

Fa. The Lord requires that thou shouldst Honour all Men in him; Honour unto whom Honour is due; but unto a proud, heady, high-minded Man, there is no Honour due, though he may be great in the World, and in place to Rule; Honour is given unto the Power, (i.e. the Light within) and not unto any Man's Person, p. 43.

Ch. *But is the Light within sufficient to save Man from all Sin, and to present him holy and blameless to God?* Catechism, p. 5.

Fa. Yes, it is so; and they that love it, knows it to be so; for the Light within is Christ, and all Power in Heaven and Earth is given to him, &c.

Ch. *And is that Light which is within you, the only Foundation upon which you stand, and the Principal of your Religion?* p. 57. *ibid.*

Fa. That of God within us, is so; for we know it is Christ, and being Christ, it must needs be Only and Principal: For that which is Only, admits not of another; and that which is Principal, is greatest in being: And thus we know Christ in us, to be unto us the Only and Principal.

Ch. *How came you to receive this Faith?* p. 59. *ibid.*

Fa. By yielding [not by hearing, or reading] our selves to the Manifestation of the Light within.

Ch. *But is there no true Faith but what stands in a Principle within?* p. 61. *ib.*

Fa. There is but one true Faith, and that stands in a Principle within.

Ch. *What is your Faith concerning Christ in you, as a Mediator?* p. 64. *ib.*

Fa. We believe that Christ in us, doth offer up himself a living Sacrifice unto God for us, by which the Wrath and Justice of God is appeased towards us.

Ch. *What is your Faith concerning Christ in you, as an Intercessor?*

Fa. We believe that Christ in us doth intercede the Father in our behalf.

Ch. *Do you believe that you are so freed from Sin, as not to commit Sin whilst you remain in the Body? Or that there can be such a State attained in this Life?*

Fa. We believe, that whosoever are born of God, doth not commit Sin, but are perfect as the Heavenly Father is perfect, whose Children they are: And we believe that such a State is attainable in this Life, whilst in the Body.

Ch. *And are you so disposed towards your Enemies, as that you cannot seek Revenge, when they do you Wrong?* p. 78. *ib.*

'Fa. Yes: That is the Disposition of our Nature, not to seek Revenge, though we do suffer Wrong.

Ch. But how may People come to be satisfied, that it is so with you as you say, more than with others; who may say as much for themselves in their way as you do in yours? p. 92. ib.

'Fa. As we are born of God, there is none can know us, so as to be satisfied concerning us, either in Principle or Practice, but as they come to the same Principle in which we are.—— And if we cannot be believed by our Sayings, being others may say as much as we, in their own Case, yet let us be believed for **our Works sake**, which from our Principle is manifest to be of God.——But we know that **whoever doth the Father's Will shall perfectly understand our Principle, Doctrine and Works**; by which they may come to be satisfied, that we do not speak of our selves, but in the **Eternal Motion** in the Power and Life of Christ, who is our Foundation and Principle. And they that would be satisfied concerning us any way, they must find us, and know us **in the Principle of Life**, where **we** are, and not in their own Reason, where **we** are not: For it is not possible to find a Man where he is not, or to know him until he be found, and beheld in the place where he moveth: And so let none reason about **us**, for there they can never know **us**, or come unto **us**, &c. See G. Fox's Book, *The Papists Strength, Principles and Doctrine, Answer'd and Confuted*, &c. Printed 1658. p. 2. whose Doctrine agrees here with an Answer to a Position of the Papists, viz. The Papists Position, *No Man can discern* (says he) *Head or Foot of the Quakers Doctrine, Method or Order*; yet there is some shew of Reason in their Queries.

George Fox's Answer. 'We do believe, That neither the Papists, Protestants, Apostates, nor Sons of Adam, nor the Devil himself, can know either Head or Foot of the Quakers Principles, with all their Thinkings: For the Quakers are come into that [but what that is, no Man can tell] which the Devil is out of, Sons of Adam is out of, the Papists are out of, the Protestants are out of; into that which overwhelms them all, Devil, Sons of Adam, Papists, Protestants out of the Life of God, with it they are judged; which Life the Quakers are in, &c. And says William Smith, (as above) They that would be satisfied concerning us any way, they must find us, and know us in the Principle of Life, where **we** are, and not in their own Reason, where we are not: For it is not possible [says he, and that truly] to find a Man where is not, or to know him until he be found, and beheld too in the place where he moveth: And so (says he) let none Reason about us, for there they can never know us, or come unto us.

IV. Having been somewhat large on the Doctrine of William Smith, in his *Primmer, Dialogue-wise*, I could enlarge upon G. Fox's Dialogue between a Papist and a Quaker, in his *Arraignment of Popery*, &c. and William Caton, in his *Moderate Inquirer*, &c. and other of their Dialogues, but at this time shall conclude this Method of theirs, with an Instance or two out of their Prophet Solomon Eccles, in a Dialogue between a Musician, a Baptist, and a Quaker, in his Book, *A Musick Lecture*, Printed 1667.

Baptist. Doth not the Text say, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken from you into Heaven, shall so come in like manner as ye have seen him go into Heaven, Acts i. 11. p. 20.

'Quaker. Friend, leave off thy gazing, for they were reprov'd that gaz'd: But come thou and learn of that Woman, and go sweep the House, and light the Candle, that thou maist find the lost Groat, or Pearl Christ Jesus in thy Heart, and be not faithless, but believe; this is in Love to you Baptists, who are loytering away your precious time, for that which never did, nor can make Perfect.

Bap. Perfect; it is a great Question to me, Whether ever any Man was Perfect in this Life, saving Christ himself, who was both God and Man, nay, or ever can be? 'Tis true indeed, you Quakers do hold such Tenets, but I do not believe it; therefore prove it me by Scripture if you can, from Genesis to the Revelations; see, I have given thee the whole Bible to prove it. But you Quakers deny the Scripture.

'Qua. Thou hast given me Scripture-room sufficient, that's true; but to say the Quakers deny the Scripture, in that thou belyest the Innocent.

Bap. Well, I have given you Scripture-room enough, but I believe you cannot do it; for I have searched the Scripture as well as any of you, and cannot.

'Qua. Thou may'st err, not knowing the Scripture, nor the Power of God: There was Noah, Enoch, Abraham, Job, David, except in the Case of Uriah, with many others, to prove a sinless State in this Life.

Bap. The righteouslest Man sins seven times a Day, yea, John the Evangelist himself said, He was a sinner, or else he would not have said **we**, for the word **we** implies himself, as well as they to whom he wrote. 1 John i. 8. If **we** say that **we** have no Sin, **we** deceive our selves, and the Truth is not in **us**.

'Qua.

Qua. As for *John*, he was a Holy Man, a Divine, and could not Sin. For this I do affirm, That if *John* had said he had been a Sinner, he had ly'd; for no Sinner hath fellowship with God: For he that commits Sin, is of the Devil, and God hath no fellowship with Devils: But he that is born of God, doth not commit Sin; and *John* was born of God, as he said, yet *John* did use a condescending Word to the Children, who were apt to Sin; but let all Men take heed how they call that common, which God hath cleansed, viz. meaning St. *John's* Condescension.

Bap. Why, do you Quakers hold falling away? &c.

Qua. How can Baptists fall away from the Truth, that are not come to it? Or fall from Christ, that are not in Christ? For I testify in the Spirit of Truth, That there is as great a Gulf between you Baptists that are not in Christ, and the Quakers that are in the Truth, [agreeable to his Doctrine in his Book *The Quakers Challenge*, p. 6. where he saith, *That the Quakers are in the Truth, and none but they*,] as there was between *Abraham* and *Dives*.—And I know also, there is an Antipathy in you against the Truth of God, and God's Friends, call'd Quakers, &c.

Musicaner. But, pray what is that one thing, you so often mention, which makes them (good Men, as I call them) incapable of Acceptation? 'Tis pity that so many good Men, as I call them, should not be accepted: Surely you judge too hardly.

Qua. I dare not dawb with untemper'd Morter; for where they are, I was, viz. in Performances, in Ordinances, in Family-Duties, in Hearing, in Reading, in Prayers, in Fastings; but all this was Will-worship; but when that one thing came which is needful, I became very Poor and Needy. Well, but when I came to bend my Mind to that of God in me, [meaning his Light within] which is Christ, then I began to learn to be a Fool, inasmuch, that I durst not give God Thanks for the Victuals set before me.

Musi. Truly, then you were unworthy of it, in my Judgment; for we must give Thanks and Praise to God for all his Benefits: Lord, what a sad People are you Quakers! I never heard such a Word before.

I must here conclude with the Judgment of *Solomon's* Musicaner, who I think had a greater sense of Religion than himself; but as I am loth to underdo the Point, so am I careful not to overdo it, which makes me leave out many things, both in this Dialogue of *Solomon's*, and in *Smith's* Primer, which otherwise were very necessary to add. But I must remember, this Section is only by way of Preface to a Sermon for *George Whitehead*, next Yearly Meeting, amongst the Deputies and Representatives of the Body of the People call'd Quakers; of which Body *George Whitehead* did not a little boast the last Session of Parliament.

V. Some brief Remarks upon their Doctrine here collected.

1. As to the Title of *Smith's* Primer, viz. *A New Primer: Wherein is Demonstrated the New and Living Way*; by way of Question and Answer, and may be serviceable for every Family, and of great Use for Children to learn in, so soon as they can understand their Language, &c.

2. It is to be observed, That quite through this Primer and Catechism, containing 119 Pages, bound up together, there is not one Text of Scripture quoted.

3. That as in their Yearly Epistles beforemention'd, and in all their Books, for 50 Years together, as well as in this Primer and Catechism, there is not one Exhortation for their Children and People to read the Holy Scriptures, as is frequently exhorted and pressed, to read their own Books, Papers and Epistles.

4. It is one of their first Documents to inform their Children, That all those are false Ministers that Preach Christ outwardly, as he is in Heaven above. It's true, after this *Will. Smith* was dead, and gone to his Place, and his Doctrine came to be objected against, they added, when they Printed his Works, the Word *only*, and some few other Words, to make it look a little more seemingly Orthodox; but they never call'd in this Book, nor Condemn'd the Doctrine therein; but still taught their Children these Rudiments, That it was an infallible Mark to know true from false Ministers; and that there was as much Difference in their Doctrine, as between East and West. Besides, this Primer was Printed, and Reprinted without any Amendment.

5. That they were not to try their Doctrine by the Scriptures, but by their Light within.

6. That no Honour is to be given to Magistrates, as Men, but to the Light in them.

7. That the Light within was their Foundation, and not another, yea, their Mediator and Intercessor.

8. That Faith came by their adhering to their Light within, not by hearing.

9. They affirm, That a Sinless State of Perfection is attainable here, which I take to be the main Reason why they make no Confession of Sin.

10. That by their dubious way of expressing themselves, none can rightly know them, especially, unless they come to their Principle: And *George Fox* confesses, That no Man knows either Head or Foot thereof. I was the longer on these Points, because in the Sermon for *Whitehead*, I shall have occasion to make use of some of these their Points of Doctrine.

11. I brought *Solomon Eccles Book* (and could do many more) as a Precedent for writing Dialogue-wise, knowing their Cavils on that Head, where, touching Gazing, we may see where their Stream runs, viz. from, or against Jesus, to their Light within, as the Object of their Faith, Worship and Adoration.

12. Shewing, how they brand the Holy Evangelist *St. John*, to be a Liar; and that there is as great a Gulf between Christians and Quakers, as there was between *Abraham* and *Dives*. These few things I could not well omit the Observation of, referring to the Questions and Answers above-recited, having stated them very fairly, and given the direct Answer to every Question by me mention'd; though I have sometimes contracted, and left out many of their Tautologies and Amusements, with which they strive to blind People, and keep them from discerning their true Meaning, in all they write and preach.

VI. I shall proceed next to some Remarks on the Doctrine of that Holy Man, and Blessed Martyr, Bishop *Latimer*, who of a Papist afterwards became a zealous Protestant, and dy'd a Martyr in the Days of Queen *Mary*; in his Sermon before *K. Edward* the VIth, as may be seen p. 101. in his Works, Printed 1535. He thus begins his Sermon, Anno 1550. viz.

Videte & cavete ab Avaritia. Take heed and beware of Covetousness: Take heed and beware of Covetousness: Take heed and beware of Covetousness: Take heed and beware of Covetousness; four times over.

And towards the middle of his Sermon, he said, 'I say, as I said at the beginning, *Videte ab Avaritia, videte*: See it; first see it, and then amend it. For I promise you great Complaints there is of it, and much Crying out, and much Preaching, but no Amendment that I see: But *Cavete ab Avaritia*, beware of Covetousness; and why of Covetousness! *Quia radix est omnium Malorum Avaritia & Cupiditas*, for Covetousness is the Root of all Evil and Mischief. This Saying of *St. Paul* took me away from the Gospel that is read in the Church this Day; it took me away from the Epistle also; That I would preach upon neither of them both at this time: I cannot tell what ail'd me. But to tell you my Imperfection; When I was appointed to preach here, I was new come out of a Sickness, whereof I look'd to have dy'd, and weak I was: Yet nevertheless, when I was appointed unto it, I took it upon me; howbeit I repented afterward of what I had done, I was displeased with my self, I was Testy as *Jonah* was, when he should go Preach to the *Ninevites*. Well, I look'd on the Gospel that is read this Day, but it liked me not; I look'd on the Epistle: Tush, I could not away with that neither; and yet I remember I had preach'd upon this Epistle before *K. Hen. VIII.* But now I could not frame with it, nor it liked me not. Well, this Saying of *St. Paul* came into my Mind, and at last I consider'd and weigh'd the Matter deeply, and then thought I thus with my self; Is Covetousness the Root of Mischief, and of all Evil? Then have at the Root, and down with all Covetousness; so this place of *St. Paul* brought me to this Text of *St. Luke*, See and beware of Covetousness. Therefore, you Preachers, out with your Swords, and strike at the Root; lift up your Voices and speak against Covetousness, and cry out upon it; stand not ticking and toying at the Branches, nor at the Boughs, (for then there will be new Boughs, and new Branches spring again) but strike at the Root, and fear not those Gyants of *England*, these great Men, Men of Power; fear them not, but strike at the Root, &c.

Well, but in another place, p. 93. in his Sermon at *Stamford*, he hath this Passage among others, which suits my Matter; for I am preparing a Sermon for Hypocrites, or rather thereby to discover Hypocrisy, viz.

Quid me tenetis, Hypocrite.

Hypocrites, Hypocrites, Hypocrites, one in Heart, another in Mouth; fair in Pretence, but full of Mischief, and malicious Hatred within: Then have at ye, ye Hypocrites. Well, it will not become me to say, as the Bishop did (as above) touching Covetousness, then let the Words be his, and taken as from him, viz. Therefore, you Preachers, out with your Swords, and strike at the Root of Hypocrisy; lift up your Voices, and say, Have at the Root, fear not the Frowns of great Men. And I will not fear, but add my Prayer to God Almighty, that he would so inspire our Bishops and Ministers, with an Holy Zeal, for his Name and Glory, and in Defence of the Dignity of his Son Jesus Christ, and his Holy Gospel, that these subtle Foxes, and ravening Wolves may be discovered, and their Design laid wast, which, certainly is, to subvert Christianity, and to introduce Deism, if not Atheism in the room thereof.

I certainly believe, That, in all Ages of the Church, God Almighty has had some faithful Watchmen, who have said as this good Bishop did, p. 93. *ibid.* 'Have at ye, ye Hypocrites, have at the Root of Hypocrisy; yea, out with your Swords, and strike at the Root, stand not ticking

'ticking and toying with the Branches: Fear not these Gyants of *England*, these great Men, &c. See p. 104. *ibid.*

I say, God hath had in all Ages of his Church, some faithful Watchmen, as we have had, and now have in this Age; of whose Zeal, both by Preaching, Writing, and otherwise, I could give a good Proof; but as before-hinted, I shall recite some few Words, in a Book publish'd by one Mr. Farmer, 1655. a *Bristol Minister*, in p. 25, 26, 27. after he had from their Books, prov'd their Principles to be pernicious and blasphemous, as well as destructive of all reveal'd Religion. He goes on, p. 29. saying, 'And here, Reader, let's make a stand awhile, and consider; What say'st thou? Is not here a Mystery of Iniquity? Is not here the Head of the Serpent, that old Serpent that deceived our first Parents in Paradise, and (what in him lay) the utter Ruin of all Mankind? And is not this the Tail of that great Red Dragon, that draws and casts down a third part of the Stars of Heaven, to the Earth? Nay, is not this both Head and Tail, and Body, and All, of that Arch-Enemy of God's Glory, and Man's everlasting Salvation? Is not here a deadly Blow given to the whole New Creation, Head and Members, Christ and his whole Body? Nay, is not here proud *Luciferian* Violence, and Attempt made against the most High and Glorious Majesty of God himself? p. 30. The Truth is, Reader, here is an Axe laid to the Root of all Religion, Christian and other, but especially Christian: Here is God, and Christ, and all his Ordinances, and Holy Institutions, laid level and over-turn'd. Consider it a little under these three Heads; First, They offer Violence to God himself, as God. Secondly, To Jesus Christ, as the Son of God. Thirdly, To all his Ordinances and Holy Institutions.

And after having made full Proof of these Three Heads from Scripture, which are too long here to repeat; He goes on, p. 31. saying,

'Now Reader, if thou be'st a Christian, what say'st thou? Is not here a Mystery of Ungodliness to the Purpose? Where was it hatcht thinkest thou? Could any less than all the Devils in Hell, keep a Conventicle, to contrive and plot this black and hellish Treason against the Majesty of God, and Christ his Son, his Holy Gospel and Institutions? And yet how few there are concern'd in the Discovery thereof?

'Oh ye Christian Magistrates, who Rule for Christ, (or should do) and to whom you shall one Day give Account of your Government, how you have Rul'd for him, and how tender ye have been for his Honour! Where is your Zeal become for Christ and his Gospel? Had you but so much Zeal as the Jewish Magistrates, you would tear your Cloaths off at these Blasphemies (beforemention'd) of these wretched Souls, that make themselves equal with God Almighty, and make themselves level with Christ Jesus and the Gospel, his Ordinances (and Miracles) being Types and Shadows, and They the Substance.

'Honoured Sirs, Though God and Christ looks not that you should tear off your Cloaths, yet certainly they expect that you should manifest your Zeal, by suppressing and stopping the Mouths and Pens of these Blasphemers. Good Sirs, If these wretched Souls have such hellish Liberty of Conscience, to think thus; let them not (upon pretence of Liberty of Conscience) be so audaciously bold and blasphemous, to write and speak thus.

'And O ye Servants of the Lord, my Fathers and Brethren in the Ministry of our Dear and Ever Blessed Jesus; you that are the Pastors of the Lord's Flock, and the Watchmen of the Sheep of his Pasture; lift up your Voice and spare not; cry aloud to all your Congregations, and forewarn them, that they be not a Prey to Satan's Devices; let the Wolves know, that you are not dumb Dogs, and cannot bark, and Idle Shepherds, that can neither hear, nor see, nor understand any thing, and at a time of need can say nothing. Certainly, certainly, such as these may ill look for their Gain from their Quarters, they deserve it not: Who, so they may be fed, care not, nor care to discover, what devouring Beasts come to destroy the Flock of Christ. But you, my Dear Brethren, who are set over the Lord's Folds, and who watch for their Souls, as those that must give an Account, and that have a Desire to do it with Joy, and for the Profit of your People; Read and Practise what St. Paul gives in Charge to the Pastors of the Church at *Ephesus*, *Acts* 20. 28, 29, 30, 31, &c. and to his Son *Timothy*, 2 *Tim.* 4. 1, 2, 3, 4, 5.

I might wade into the History of the *Arian* Heresie, drawn to the Life, by that Worthy Divine Dr. *Cave*, in his Second Volume; and shew from the Life of St. *Athanasius*, therein largely set forth, That God had some Excellent Men at that time, who vindicated the Divinity of the Son of God, against that pestilent Heresie of *Arius* and his Accomplices: As also, to shew, that as the Quakers now, so the *Arians* then, had many Favourers both in Court and Country, viz. p. 48. Amongst those, to whom *Arius* Address'd himself, the Chief was *Eusebius*, Bishop of *Nicomedia*, the Head and Champion of the Cause. He had some time been Bishop of *Berytus* in *Syria*, and from thence translated to *Nicomedia*; which being at that time the Seat of the Eastern Emperors, gave him a fair Opportunity to ingratiate himself with the Great Ministers of State,

State, and to render himself considerable for Power and Interest at Court. He was a Man of Parts and Learning, of a subtle and daring Temper, but a Head deeply infected with those Principles which *Arius* had newly broach'd to the World. — *Eusebius* was call'd the Spring of Action. The *Eusebian* Faction at this time Rul'd all in the Court of *Constantius*, to whose Share the Eastern Part of the Empire fell. See *Fol.* 97, 104. *The thing* (saith the Preacher) *that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the Sun, Eccles. i. 9.* But notwithstanding all this, and a thousand times as much, yet *St. Athanasius* stood his Ground, Challeng'd them all to come to Tryal; offering to prove the Validity of his Faith, and to defend himself against the Venom of his Accusers, and their false Accusations, as may be seen at large, *p.* 110, 111. *ib.*

I shall conclude with the Words of *Dr. Cave*, in his Epistle Dedicatory, *viz.* 'In short, so Calamitous was the State of those times, that Religion must have sunk under its Pressures, or been stifled under a Crowd of Heresie and Prophaneness, had not God rais'd up an extraordinary Race of Men, who set themselves to oppose that Impiety and Licentiousness that was become Epidemical; who by their diligent Preaching, rescued the Minds of Men from Error; and by the Learnedness of their Writings, and their great Dexterity in Disputing, contending earnestly for the Faith, baffled and convinced Gainsayers; who, by the Exemplariness of their Lives, ballanc'd the Iniquity of the Age; and by their Prayers to Heaven, arrested that Vengeance that was ready to overtake the World. 'Twas the Patience and Constancy of *St. Athanasius*; the Vigour and Activity of *St. Hilary*; the Prudence and Temper of *St. Basil*; the Learning and Eloquence of the *Gregories*; the Courage and Impartiality of *St. Ambrose*; the Zeal and Vehemency of *St. Chrysostom*, that supported the Catholick Cause, while they liv'd, and ever since render'd their Names venerable to Posterity.

And I pray God to raise up more such Instruments: For as *Nazianzen* says of *Arianism*, so it may be said of *Quakerism*; *Arianism* (saith he) *though it began like a Spark at Alexandria, (as Quakerism did in the North of England, 1650) yet like Wild-fire, it quickly over-run the World, &c.* And how far *Quakerism* may prevail, God only knows, Hypocrisie being the Foundation of both; a Sample I shall give of the latter in this Sermon following, which I stand ready to maintain to their Faces; and before I finish this Appendix, I do not question but to give such convincing Proofs, of their main Engine, by which they work, and have advanced, namely, Hypocrisie, and that out of their Authentick Authors, and pretendedly Inspir'd Writers, as that all the Quakers upon Earth shall not be able to invalidate. And this will I do, if God permit, notwithstanding all the Malice and Fury, both of the Quakers, and their Abettors, that I must expect will be showed down upon me: But God, in whom I trust, is above the Devil,

P O S T - S C R I P T.

BUt supposing some Persons, unacquainted with the Quakers, should, notwithstanding all that has been said on this Floor, think still, that I wrong the Quakers in the following Discourse; wherefore, to obviate, if possible, all such Objections, I shall here observe to the Reader, That, notwithstanding, all their late Sham-Confessions of the Christian Religion, yet so long as they tell us, That their Principles are no other, but the *very* same they were from their Beginning, and that in *every* Respect; and as a Sign thereof, refuse to Retract their Old, Bloody, Seditious, and Anti-Christian Principles, which is all that is desir'd of them; It is plain, that they are setting up a New Religion, in direct Opposition to the Christian Religion; which can never be, unless the First be overturn'd. This, I confess, to handle distinctly, would take up much time; therefore take but these few Remarks, as Signs of it.

1. And first, in Canon XXXII. out of an Epistle wrote by *George Whitehead*, and Ten more, the Strength of their Exhortation is, To close with the Faith of their ancient Friends, who, they say, are found in the Faith, *once deliver'd to us*; whereas all Christian Churches have ever Exhorted to the Faith *once deliver'd to the Saints*; but now to *us*, say the Quakers.

2. In a Book wrote by *Will. Penn*, and subscrib'd by many other Eminent Quakers, there are these Words; *As Man consist of Soul and Body, so whilst Body and Soul remain unseparated, their Will, must be in some form suited to the Body, whereby to express the publick Worship, perform'd by the Soul: Such are Places, Words and Gestures, &c.* It hath seem'd good to the Holy Ghost, and to us, &c. *Judas and the Jews, &c.* *p.* 25. Here they vie with the Apostles.

3. Now, as in both these Places, they vie it with the Apostles, so is it also thereby manifest, That they lay aside the Christian, and set up a New Religion. For in Canon XXIX. bottomed on a Yearly Meeting Epistle, they assume to themselves (as well as in many of their Books) to be the only People of God, and all Christians to be Heathens: These are their Words, *Us, his whole Peritage and People.*

4. Again,

4. Again ; As to Places, Words and Gestures : As to Places ; Has not their new Holy Ghost led them, not only into a Schism, but to Reproach our Churches, as Idol-Temples, Steeple-Houses, Mass-Houses, and some worse Names, if worse can be ? Again, Their Holy Ghost, and they have led them into a singular Mode of speaking ; for it seem'd good to them to lay upon them *Thee* and *Thou*, and other their Commandments, which I have set forth in *Part V. p. 401.* placing Religion in certain outside Things, thereby making void God's Commands. And as to their Gestures of keeping on their Hat, it comes from a levelling Principle, and brings Authority into Contempt.

5. As to the Christian Faith once deliver'd to the Saints, it was principally that Jesus was the Christ of God, the true Messiah and Saviour of the World, as the Scriptures declare. Read *Luke* 2. 32, 33, 35. *John* 20. 31. 1 *John* 2. 22. 4. 2, 3. 5. 1, 5. 2 *John* 7. *Acts* 2. 36. 5. 30. 17. 3. 18. 5. Now I can thus prove that Jesus is Christ, and as easily that the Quakers deny this Jesus of Nazareth to be Christ, the Son of God, particularly *W. Penn* and *G. Whitehead*, in their Books, *The Christian Quaker*, &c. and their Book, *A Serious Apology*, &c. and by many others of their Books.

Now; as the Apostles St. Paul, St. John, &c. were pressed in Spirit, to testify that Jesus was Christ, so the Quakers testify that Jesus was not Christ, but that their Light within is Christ; so do they assure us, That such as pay Tythes, deny that Christ is come (say they) to us in the flesh; here is us, us, us, the Faith once delivered to us; us, his whole heritage and People: They deny that He is come to us in the flesh. It seems good to the Holy Ghost, and to us.

6. We prove that Jesus is Christ, by the Scriptures: They tell us, They have no need of the Scripture, but could know their Religion, as well, if there never had been Word thereof written. See *Part IV. p. 271.* By all which it appears, that they are setting up a new Christ, and consequently a new Religion; a new Faith is deliver'd to them, a new Christ come to them in the Flesh; and on that Foot it is that they deny our whole Religion, declaring plainly, That they differ (as indeed they do) in the Foundation from all Christians. See *Part IV. p. 271, to 280.* where these things are prov'd out of their Books. See also *Part V. p. 415, 434. Part II. p. 101, to 106.*

And, *Lastly*, by Canon XXXVIII. we see they permit no scornful Names to be cast on their Papers; but upon the Holy Scriptures they permit their People to cast all the abominable Names of Contempt and Reproach that they can invent, even such as I never heard cast upon an old Almanack. For Proof of this out of their Books, see *Part I. p. 56, 57, 58.* Again, For fine and most excellent Names given to their own Books, see *Part I. p. 52, 53, 54, 55.* All which may serve for a Demonstration, that they are setting up a new Religion, in direct Opposition to the Christian Religion. These Six Remarks, I hope, may obviate the Objections (at least in good part) of such as think I wrong them: But be that as it will, I shall proceed, and charge them with nothing but what I can prove out of their Books; or by good and natural Consequences; and thereby shew the manifest Prevarications, and deep Hypocrisies of the Teachers of this People; which take as followeth.



SECT. XL.

Containeth a Second Sermon prepar'd for George Whitehead, &c. to hold forth at their next Tearly Meeting, 1710. Which, as it is a proper Answer to their Book, stiled, The Christianity of the Quakers, &c. Presented to the Parliament, 1709. So it may be a proper Defence of their Ancient Principles, they being now the same, (as in Print they tell us) they were from the Beginning; yea, a Defence of the said Book; with respect to their Practice of writing Pro and Con, for and against all things Sacred and Civil; the Truth of their Doctrine, with the Consequences thereof, I stand ready to prove out of their Books.

A Ser

A Second Sermon prepared for George Whitehead, William Bingley, &c. to hold forth at their next Yearly Meeting, or Convocation, in London, Anno 1710.

Dear Friends,



I Beg your Attention to what shall be spoken this Day, upon this Solemn Occasion; being met together, to consult about, and to inspect the Affairs of our Church Triumphant, throughout the World; my Text, or Subject, upon which I shall chiefly Treat, shall be taken out of our Yearly Epistles, and other of our Inspir'd Authors, and in Defence of a little Book, which I my self gave to Members of Parliament the last Session, 1709. intitled, *The Christianity of the People call'd Quakers*, Printed 1698. and since Reprinted: Which Book, I hear, that many in the Country, as well as in the City, report, That the Bottom, Top, and Foundation thereof is built upon Hypocrisie. My Text, or Subject, is this following;

God is the same, Truth is the same, his People the same, and our Principles the same: For our Principles are now no other than they were when we were first a People, and that in every respect; for Truth is one, and changeth not, and what it convinced us of to be Evil in the Beginning, it reproves still. And therefore I cannot but Recommend to you, and earnestly to Exhort you to hold up the Holy Testimony of Truth, and that in all the Parts of it. (a)

Now, my Beloved, since our Testimony have many Parts, therefore I shall lay down them Part by Part, and shall handle them distinctly; so many at least as come under my present Consideration, in order to make a proper Defence of that Book

above-noted: And first I shall begin with our ancient Method, that being not the least part of our ancient Testimony, viz.

Part I. Touching our ancient Method of Proceedings.

Now, my Beloved, in the opening the Words of my Text, I shall only tell you, That they are infallibly true, being given forth by the Eternal Spirit of God, and as such of greater Authority than the Christians Bible; (b) and altho', upon occasion, we are forc'd sometimes to word the Matter otherwise, as you'll see anon, yet we always mean the same thing (c), though we vary in Expression, and say This to Day, That to Morrow, and the third Day deny Them both, and speak the contrary; yet, as our Brother *Geraldus* said, we may keep our Minds up-right (d). And by this means (as we have from the Beginning, so we hope to do to the End,) we shall fulfil the Saying of our Holy Apostle, and High Priest of our Profession, that Man of God *George Fox*, who thus said, and that infallibly true, viz. *And we do believe, That there is neither Papist, nor Protestant, nor Apostate, nor all the Sons of Adam, no, nor the Devil himself, that can know either Head or Foot of the Quakers Principles* (e).

And, my Beloved, what an Excellent Thing is this: For we all know that *George Fox* was an Inspir'd Prophet, and as such we have Celebrated his Name and Memory, by reprinting his Works in Three large Folio's, containing about Four and Twenty Hundred Pages. And, Friends, let me tell ye, That the Truth of his Prophetick Talent was never more manifest than in this one Passage; and for which we cannot have too honourable Esteem for him. But,

Dear Friends, lest there should be in any of you a Heart of Unbelief, touching this Authentick Passage of our Elder Brother *George Fox*, and with the Worlds People, and some Apostates that have left our Communion; so, as to call this a piece of Hypocrisie, viz. This our ancient and constant Method of Double-wording our Matters and Things to hide our selves, and our Meanings from others, when we have occasion so to do: I tell you, it is for want of a thorough Knowledge of our Principles, and dwelling too much upon Reason. And therefore to corroborate and strengthen this Passage of our Deceased Brother, who is gone to his place (f), I will produce another of our Scripture-Proofs from the Doctrine of *William Smith*, who thus teach, viz. *There is none can know us, either in Principle or Practice, but as they come to the same Principle*

(a) See Part V. p. 379.

(d) See Part III. p. 182, 183.

(b) *Truth Defending*, &c. p. 7.

(e) *The Papists Strength*, &c. p. 2.

(c) *Couns. Conv. &c.* p. 72.

(f) *Acts* 1. 25.

[of Hypocrisie] in which we are: For if People will reason about Things or Words, that differ, they may weary themselves; and yet never be satisfied.——They that would be satisfied concerning us **any way**, they must find us, and know us in the Principle of Life, where **we are**, and not in their Reason, where **we are not**: For it is not possible to find a Man where he is not, or to know him until he be found, and beheld in the place where he moveth; and so let none reason about us, for there they can never know us [I am sure, out of their Reason they cannot] or come unto us. (g)

Thus, my Dear Lambs, I have shew'd you our Method, and do declare unto you in the Name of our Light within, That it is according to our ancient Testimony, and not a little part thereof, but according to our constant Usage from the Beginning; and you know, it is, as written in my Text, That we are still the same in every respect, that we were in the Beginning; and we are as unchangeable as our Light within, and that so are our Principles too; First, As I have told you in Print, That I may see cause otherwise to word the Matter, and yet mean the Same: That is to say, I may word the Matter according to the Christians wording their Matter, and yet as our Brother Geraldus said, mean according to Friends Writings, viz. Keep my Mind to my self, and be upright, notwithstanding, yea, and like my Brother Arius, who sign'd the Faith of one Substance before the Emperor Constantine, and upon the Evangelist, swore, That he verily believ'd as he had written, meaning, in the Paper he had put in his Bosom under his Coat, whereby he deceived the Emperor, as we have done the Parliament.

Secondly, I have shew'd you also from W. Smith's Doctrine, That none can know us until they come to our Principle; and that until they come to our Principle, it is a very vain thing for any to expect to find us, or to know us: That is, until they become Quakers. For their Reason cannot find us, nor by Reason can they satisfy themselves concerning us.

Thirdly, Besides, If he be a Papist, if he be a Protestant, if he be an Apostate, he cannot know our Principle; nay, if he be either Papist, or Protestant, or Apostate, or a Son of Adam, he can neither find out Head or Foot of our Principle: What then will you say? Oh! Friends, he must come in and be a Disciple of the Light within, which we follow, in which there is no Reason, and turn Quaker. Therefore,

Fourthly, Observe the Doctrine in my Book (h), where I thus speak, and that according to our ancient Testimony, viz. I affirm, That the true Church is in the true Faith, and you must believe as the true Church believe, or else it were both Folly and Hypocrisie to profess your selves Members thereof. And,

Fifthly, Would any Body ask where this true Church is, or how they shall find it. Ah! Dear Friends, we are They; We are the One only true Church, and were ordained so to be, before the World began. For proof of this, thus saith our Apostle George Fox, *The Quakers are the Elect People of God——before the Foundation of the World was, we were Elected to reign with Christ——We are the Sons of God; this we know, and before the Foundation of the World was, were elected to be Heirs of Salvation* (i). Thus much touching our Method of Proceeding, and that according to our ancient Testimony; and in defence of the Book I presented to the Parliament 1709. I now proceed,

Part II. Touching the Scriptures, pro and con, for and against.

We believe and own, that the Scriptures are given by Divine Inspiration, and contain all Matters of Doctrine necessary to Salvation, as an exact Rule of Faith and Practice, &c. (k)

Now, my Beloved, be not mistaken, do not think we begin to warp; this was only wording the Matter otherwise. I do assure you, we are not about warping, but are the same we were Fifty Years ago, and of which I hope to make a good Confession, which may convince the World, that we do not mean a Word of the Doctrine above-recited, first, Affirmatively; and secondly, Negatively.

1. Affirmatively, thus; All your preaching, praying, singing, reading Scripture; all your Ordinances, Baptism, Sacrament and Churches, are Cain's Sacrifice; but we Quakers, who are sent alone of God, testify against all these sinful Practices, and against their very Foundation, which ye preach: For they say the Gospel is their Foundation, which is the Four Books, Matthew, Mark, Luke and John.——The Scripture, which is Death, which feeds you Serpents, Dogs, and Swine,——so Dust is the Serpent's Meat; and their Gospel is Dust, Matthew, Mark, Luke and John, which is the Scripture (l).

(g) See his Catechism, p. 92, 94.

(h) The Apostate Incendiary, &c. p. 16, 17.

(i) Geo. Fox's

Answer to the Papists, &c. p. 20, 23, 46.

(k) The Christianity of, &c. p. 13. And their Confession to the

Parliament, p. 14.

(l) News coming up, &c. p. 4, 13, 14.

2. It is the highest Blasphemy to call the Scriptures the written Word of God (m).
 3. The Scriptures are Death and Beastly Ware; and the Ministers that preach out of it, Witches, Devils, Baal's Priests, Anti-Christ, &c. (n).
 4. Faith in the History of Christ's outward Manifestation [which are the Holy Scriptures] has been a deadly Poyson these latter Ages have been infected with (o).
 5. The Scripture is a Dead Letter, an Idol, doating on the Scripture.
 6. 'Tis useless: For (say they) we can do all things without the help of Scripture, or any thing else without.
 7. If we let go the Authority of the Scripture (says the Priest) all is gone: Take away their Idol—the Scripture, which they call their Foundation.
 8. They are useless: They that could never read Letter of the Book, having this Light within, 'tis sufficient to teach and lead them into all Truth.
 9. They that call Matthew, Mark, Luke and John the Gospel, bring another Gospel.
 10. The Scriptures are Dust and Serpent's Meat, and Death feed Death (p).
 11. The Scriptures are Humane, and what Men learn from thence is Humane (q).
 12. The Scriptures are not the standing Rule, neither do they teach to worship and serve God (r).
- Lastly, They are useless, viz. Now observe (says Isaac Penington) the difference between the Religion which God hath taught us, and led us into, and the Religion of all Men upon the Earth besides. Our Religion stands wholly out of that which all their Religion stands in: Their Religion stands in the Comprehension, in the Belief of a literal Relation or Description: Our Religion stands in a Principle, which changeth the Mind, wherein the Spirit of Life appeareth, and witnesseth in the Conscience to, and concerning the Kingdom, where we hear the Voice, and see the express Image of the Heavenly One; and we know all Things, not from an outward Relation, but from their inward Nature, Virtue and Power; yea, here we must profess we so know Things, that we are fully satisfied about them, and could not doubt concerning them, though there had never been Word or Letter written of them (s).

My Beloved, Having given you these Instances from our ancient Testimony, and primitive Principles, and from which we have not changed and as a Sign thereof we could never be provok'd to Retract any one of them; only occasionally, to obtain a Favour, we have acknowledged the Bible to be of Divine Authority, and the best Book in the World: But alas! Friends, that was but otherwise wording the Matter; our Mind and Intention was still the same with these our ancient Principles. And besides, as I have done, so I now tell you again, That Writings signify Scripture; and when we acknowledge the Scriptuers to be Divine, or of Divine Authority, we mean our own Writings. And these Instances following shall be a Sign thereof, or there can be none given. And therefore,

1. Negatively, That our Sayings or Writings given forth by the Movings of the Spirit, are of greater Authority than the Bible (t).
2. We quote only our Friends Books to remove Doubts, and to resolve scrupulous Consciences among ourselves (u).
3. Our giving forth Papers, or printed Books, it is from the Immediate and Eternal Spirit of God; and therefore you (Priests) might as well condemn the Scriptures to the Fire, as our Books. You are now answer'd from the Mouth of the Lord (w).
4. If ever you own the Prophet's, Christ's or the Apostle's Writings, you will own our Writings, which are given forth by the same Spirit and Power. *An Answer to the Westmorland Petitioners*, p. 30. Printed 1653.
5. A Testimony from the Brethren, who were met together in London in the 3d Month, 1666, to be communicated to faithful Friends and Elders in the Countries, by them to be read in their several Meetings, and kept as a Testimony amongst them.

Sign'd by us

Geo. Whitehead,	Thomas Green,	James Parke,	Richard Farnsworth,
John Whitehead,	John Moore,	Tho. Loe,	Josiah Coale,
Steph. Crispi,	Tho. Briggs,	Alex. Parker,	

(m) *Mene Tekel*, p. 22. (n) *A Brief Discovery*, &c. p. 8, 9. (o) *Quaker, a New Nick-name*, p. 6.
 (p) *Ja. Patnel's Works*, p. 16, 18, 23, 25, 71, 72. (q) *Great Myll*, p. 302. (r) *E. Burrough's Works*, p. 485.
 (s) *Some things relating to Religion, propos'd to the Royal Society*, &c. p. 7. (t) *Truth's Defence*, &c. p. 7.
 (u) *See my Epistle from the Meeting for Sufferings*, 1696. quoted Part I. p. 30. (w) *Truth's Defence*, &c. p. 2, 104, 107. Printed 1653. (x) *Our Yearly Epistle*, 1660.

6. From our Yearly Meeting in London, 1675. It is our Sense, Advice, Admonition and Judgment, in the Fear of God, and in the Authority of his Spirit, to all Friends in their Meetings; That no such slight and contemptible Names and Expressions, as that Friends Papers, which **we testify** have been given forth from the Spirit and Power of God, are Men's Edicts or Canons.——And that no such scornful Sayings be permitted, &c.

Sign'd by { George Whitehead, | William Penn, | Stephen Crisp,
Thomas Salthouse, | John Burnet, | Alexander Parker. (y)

Now, my Dear Lambs, by what hath been said Affirmatively, That the Scriptures are Death, Dust, Serpent's Meat, Beastly Ware, an Idol, a dead Letter, Human; and that what Men learn from thence is Human: That they neither teach to worship or serve God; that as to us they are wholly useless: For as my Brother Isaac Penington have well said, we could have known our Religion every whit as well as if there had never been so much as one Letter or Word thereof written. To which let me add the first Particular, That all the Priests preaching, praying, singing and reading the Scriptures; together, with all their observing Ordinances, as Baptism and the Lord's Supper, which is the Cup and Table of Devils; and that we who were alone testify against all these sinful Practices, and against their very Foundation, which they say is their Gospel, namely, the Four Books of Matthew, Mark, Luke and John, which is fit only to feed Serpents, Dogs and Swine; for their Gospel is Dust and Serpent's Meat. I say, put all these together, and it doth abundantly appear (our Principles being now the same they were then, and that in every respect) that I have not warp'd, but that we only word the Matter (in this our little Book, *The Christianity of the People call'd Quakers*; and in our Confession to the Parliament) otherwise, but still kept our Meaning to our selves as our Brother Geraldus did, and as our other Brother Arius did, when he sign'd the Faith of one Substance, in the presence of that good Emperor Constantine the Great. But then again Negatively, thus, Which may confirm you more and more in our Holy Testimony, and that in all its parts, especially, considering that all the Provocations from our Adversaries, when our Interest lay at stake, could never get from us any Retraction of one Syllable; but our crying out of Perfection has ever prevail'd. I say, mark well and observe, my dear Babes, our Negative Testimony; 1st, That our Sayings are of greater Authority than the Scriptures. 2^{dly}, And that our quoting our own Books, to satisfy scrupulous Consciences amongst our selves. 3^{dly}, That they may as well burn the Bible as our Books. 4^{thly}, That if ever they will own the Writings of the Prophets, Christ and his Apostles, they will with the same, or stronger Reason, own our inspir'd Books, which are of Divine Authority. 5^{thly}, Beside all this, we have a Special Warrant from our Yearly Meeting, sign'd by my Self and Ten more of our Prophets, in the Name of the rest, Six; or a severe Command from another Yearly Meeting, That we should not once permit such slight and contemptible Names on our Friends Books, Papers or Epistles, as Men's Edicts. Thus you may see what preference we give to our own Books and Sayings, though now and then, for Reasons well known to many of you, we are forc'd otherwise to word our Matters, as our Brother Arius did; but all this while both he and we kept our Meaning to our selves. And let this suffice to convince you, that when at any time we tell the World we highly value the Scriptures, as the best Book in the World, we then mean our own inspir'd Writings; as by what is said for your Instruction, both Affirmatively and Negatively, does plainly appear.

Beloved, as a Word of Use and Application on this Head, and for a further Confirmation of you in our ancient Principles, and from which I exhort you not to Swerve, but be faithful to the Holy Testimony, and that in all parts; to this End I shall shew from the Doctrine of our Apostle and first Founder Geo Fox, both what Truth he exhorted us to spread, and his Method how, in his Book thus intitled, *Several Papers given forth to spread Truth, &c.* by G. Fox, Minister of the Eternal Word of God, viz. p. 3. 'Death doth feed upon Death, and Death doth speak Death, and all is Death, the Scripture is Death. P. 7. 'And Dust is the Serpent's Meat; whatsoever is seen is Dust; all your glorious Gospel Notions are Dust. P. 17. You must come into the 'New World, you must dye from the Wisdom, dye from the Knowledge, dye from the Reason, and from the Understanding. P. 5. You are feeding upon the Scripture, which is Death, 'which feeds you Serpents, Dogs and Swine; your Word is Carnal, the Scripture [how then comes it to pass that it is now Divine] 'your Sacraments are Carnal, and your Communion is 'Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils, so Dust 'is the Serpent's Meat; your Gospel is Dust, Matthew, Mark, Luke and John, which is the 'Scripture. P. 62. To you all, this is the Word of the Lord to spread over all, that the just 'may spread over all, and grow up to be King. I charge you in the presence of the Lord, to 'send this among all Friends and Brethren every where, to be read in all Meetings; to you 'his is the Word of God——And this is to go abroad in the World.

(y) Our Yearly Epistle from London, 1675.

Now,

Now, Beloved, the use I have to make of this, is to shew you *first*, What pure Doctrine fell from our Elder Brother George Fox, issuing as a Stream from a Fountain; And *Secondly*, What care he took to spread the same, pursuant to the many Yearly Epistles, both which are agreeable to our ancient Testimony. *Thirdly*, How he charg'd and commanded that the same should be read as the Word of God, not only in one or two Meetings, but in all our Meetings: And by this also you may clearly perceive, that it was, and is according to our ancient Principles, since neither he nor I, nor any one of our ancient Friends for fifty Years together, neither read, nor exhorted to read, in any one of our Books, a Chapter in the Bible, in our Meetings; neither can any Apostate that ever went from us, as Keith, Bugg, Crisp, Bridgeman, nor any other, if they'd do us Justice, once say, That ever we either read, or gave forth any Precept to read any Chapter of the Old or New Testament in our Meetings: And from hence you may conclude, That altho' we sometimes give in Papers to the Parliament, That we believe and own that the Scriptures are given by Divine Inspiration, containing all Matters of Doctrine necessary to Salvation, as an exact Rule of Faith and Practice, (2) &c. Yet, Beloved, know that we believe not a Word of it, but for the Reasons given in the first Branch of our Testimony, &c. we are sometimes forc'd upon occasion of some Advantage, so to word the Matter. And so I conclude my Defence of the said Book on this Head, and proceed to the next, in which I shall be more brief, lest I be too tedious, and over-do the Point.

Part III. Touching Jesus of Nazareth, pro and con.

P. 3. Ibid. We do believe both the Divinity and Humanity of Jesus Christ, and that he is truly God and Man, even the Man Christ Jesus (a). Now, my Beloved, since this Confession hath given so much Offence, I shall shew you, that it is only otherwise wording the Matter, and for the Reasons why, I refer you to the *first Part of our ancient Method*, for brevity-sake. And, *first*, tell you, as in my Text, That our Principles are now no other than they were in the Beginning; and next, what those Principles were; which to do I shall *1st*, tell you, That the Light within is Christ. *2dly*, What we mean by the Man Christ Jesus. *3dly*, That we deny and disown, and that utterly, the Christians crucified Christ, both Divinity and Humanity. And, *4thly*, His Humanity particularly. And, *Fifthly*, What we mean by Christ coming in the Flesh, viz. Both into Jesus of Nazareth, and into our Flesh: And these in their Order.

1. Why do you Presbyterians cry against the Quakers Light within, which is Christ? (b)
2. This Light is the same as ever was in the Prophets, which Light is Christ, which comes from God, which draws God, which Light is God. Again, All the Ministers of God speak from the Light, and in the Light; the Saints, Christ, and God, all come up to be one Light. Again, I am the Door (said our Brother Fox) that ever was; the same Christ to Day, Yesterday, and for Ever. The Light is the Eye which sees it; which Light is Christ. Again, Come out of Time into Time, so that which lies in Death in Time, to fetch it up out of Time, to God where there is no Time: This Faith is a Mystery; so every one must witness the same Christ born in you, passing through Death in you, through the World, through the Law, through Temptations, through the Wilderness, through the Ordinances, and out of the World, and out of the depth the Son of God ariseth, &c. (c)

Thus, my Beloved, I have shew'd you, that according to our ancient Principles, wrote by our elder Brother George Fox, That our Light within is Christ; and what a Mystery it is, which all the Sons of Adam cannot find out, nor unfold: I am next to let you know, what we mean by the Man Christ Jesus, which is not Jesus of Nazareth, but our Light within: And for which look into one of my Gospels, viz.

3. The Man Christ Jesus was before he came in the Body or Flesh. (d)
4. And to corroborate my said Doctrine, thus saith both Will. Smith and Josiah Coale, All Power in Heaven and Earth (saith W. Smith) is in the Light within. And (says J. Coale) all Judgment being committed to the Son, John 5. 22. So all Judgment being committed to the Light within, the Light in every Man must of necessity be Judge of all Controversies: (e)

Now, by these Three Proofs, you may depend on't, That when we confess to the Man Christ Jesus, we mean not Jesus of Nazareth, but our Light within only. Next, I am to shew, That we deny and disown the Christians crucified Christ to be the Son of God; for which my Brother Penn, who sits by me, hath thus written, viz.

5. But that the Outward Person who suffer'd at Jerusalem, who was born of Mary, was properly the Son of God, we utterly deny. For it is clear, that the Serpent is a Spirit; and nothing can bruise the Head of the Serpent, but something that is also Internal and Spiritual, as the Serpent is: But if that

(2) The Christianity of the People call'd Quakers, &c. p. 14. (a) P. 3. Ibid. (b) The Divinity of Christ, &c. Preface, p. 8. (c) News coming up, &c. p. 15, 16, 17. (d) Judgment Fixed, &c. p. 316, 318. (e) Ibid.

Body of Christ, born of the Virgin, were the Seed, (promised, Gen. 3.) then could he not bruise the Serpent's Head at all, because the Body of Christ is not so much as in any one, and because the Seed **within**, which cannot be that Body, **is Christ**; that Seed is one, even Christ. (c) Again, For God's Christ is not distinct from his Saints, for he is within them, and not distinct: Now, I say, if there be any other Christ, but he that was crucified within, he is a false Christ; and he that hath not this Christ that was risen, and crucified within, is a Reprobate; though Devils and Reprobates may make a talk of him without.——And the Devil was in thee (Christopher Wade) thou saith thou art saved by a Christ without thee, and so hath recorded thy self to be a Reprobate. (f).

6. They are false Ministers who preach Christ without, and bid People believe in him, as he is in Heaven above; but they that are Ministers preach Christ, the Light within: And by this Rule you may know the true Ministers from the false, and that infallibly; their Doctrine being as wide from each other, as the East is from the West. (g)

To which let me add, my Beloved, but one Quotation or two from my own Doctrine, and Christopher Atkinson's, in Answer to Joseph Wright, &c. and I hope it will confirm you, First, That we did not mean one Word of our Confession to the Humanity of Christ, or his coming in the Flesh, only we worded the Matter otherwise. And, Secondly, That we do not warp from our ancient Testimony, but are the same in every respect that we were Fifty Years ago, viz.

Joseph Wright confesseth, p. 8. That the Spirit of Holiness in that Person, is the Son of God by Eternal Generation; and that the Humane Nature also of that Person is the Son of God by Temporal Generation; and yet there are not two Christs, no, but one Christ. Answ. Did you ever hear such Doctrines as these? [viz. That both Natures, Divine and Humane, should be so united, as to become one Christ] which are all one as if he had said, That the Spirit of Holiness, and his Human Nature are both One, [Yea, George, and in that he said true, not by Conversion of the God-head into Flesh, but by taking the Manhood into God: One altogether; not by Confusion of Substance, but by Unity of Person. For as the reasonable Soul and Flesh is one Man, so God and Man is one Christ. So that Mr. Wright was Orthodox, but George Whitehead and Edward Burrough were Heterodox] when as they were two distinct things; we never read, That the Humane Nature is Christ, nor that the Flesh and Blood is the Son of God by Temporal Generation; for to assert that, is all one as to say, That Christ took upon him Christ in time: Neither do we read in Scripture, that the Soul of Christ is a Humane Soul; What, is Humane and Immortal both one? Or hath he two Souls in one Body of such differing Kinds? And also, Joseph Wright accuseth us with not confessing, That Jesus Christ is come in the Flesh, &c. These are false, and therein he hath contradicted himself; for, before he accused us for saying, That the Seed, Spirit or Light in that Man which was born of Mary, was Christ; What then? Do we not thereby confess Christ come in the Flesh? And must we deny Christ come into our Flesh? Then seeing that Christ come in the Flesh is a general Word, not only including that Body born of Mary, but also the Flesh of all his People, who are Members of his Body, of his Flesh, and of his Bone. (h) See this more at large in Part II. p. 128, 129, 130, 131, 132. Again, in another Book wrote by my Brother Christopher Atkinson, and vindicated by John Audland, and others, as also by our Apostle George Fox, (i) it is thus written; For any to say that Christ is God and Man in one Person, it is a Lye. (k) Again, some Ministers had said, That this same Jesus Christ being the only God and Man in one Person, remains for ever a distinct Person from all Saints and Angels, notwithstanding their Union and Communion with him, p. ibid.

Now take Christopher Atkinson's Reply, and which is vindicated by George Fox, in his Great Myst. p. 174, viz. Your Words are utterly deny'd, and detested; and your distinctions are abominable: I challenge you from the Lord, to prove such a thing in Scripture, or else stop your Mouths for ever: For Christ Jesus is but one in all, and not distinct, &c. (l)

Thus, my Beloved, I have made it plain, as I promis'd you, First, That (notwithstanding all our Confessions, and otherwise wording our Matters) our Light within is Christ, and God, and that no other Christ or God do we own. Secondly, I have also prov'd, and that by my own Doctrine, as well as the Doctrine of others, That by the **Man** Christ Jesus, we mean no other than our **Light within**, which was before his Incarnation, and is common to Jews and Gentiles, Turks and Mahometans. Thirdly, That we utterly deny Jesus of Nazareth, who was crucified at Jerusalem, to be properly the Son of God, yea, both his Humanity and Divinity. And Fourthly, His Humanity more particularly, even by my own Doctrine, by my Brother Edward Burrough and Christopher Atkinson's Doctrine; and also the Doctrine of George Fox, in that he vindicated the same, and made it his own by Adoption. Fifthly, and Lastly, I have shew'd you,

(c) Ser. Apol. p. 146. The Christian Quaker and his Divine Testimony, &c. p. 97. (f) Great Myst. p. 206, 207, 250. See Part II. p. 100, 101, 130. Part IV. Sect. XX. (g) W. Smith's Primmer, p. 8, 9. (h) The Son of Perdition Reveal'd, &c. p. 8. (i) Great Myst. p. 174. (k) The Sword of the Lord drawn, &c. p. 5. (l) See Part II. p. 112. more at large quoted out of their Book, The Sword of the Lord, &c.

and that from my own Doctrine, That our owning the coming of Christ in the Flesh, of that Man born of Mary, was no other than as he come into our Flesh. And for a further Confirmation of all this, take these Words of mine out of my said Book, viz. *What gross Confusion and Blindness is this Joseph Wright in, who goes about to shew Christ's Nature and Light out of all People? And how his Doctrine tends to keep all People in Darkness, by telling of two distinct Natures in the Person of Christ, and in calling these Natures United, one Christ, the Son of God? What he hath said herein, is all one as if he had said, That there are Two Christs in one Person; when as Christ is but One, and this Christ is within his Saints, &c.* (m)

Now, my Dear Lambs, I hope I have said enough to shew you our Primitive Principles, and to confirm you therein, notwithstanding, sometimes upon occasion, we may word the Matter otherwise, as our Predecessor Arius did; and thereby keep our Opinions so conceal'd, as our Brother Fox said, *That neither Men nor Devils can tell either Head or Foot of our Principles: And is not this an excellent Thing? Yea, Friends, a Talent beyond all the Sons of Men? And so I proceed to the next, without further Paraphrasing upon this Method of ours, referring to the First Part thereof, lest I tire you, and over-do the Point.*

Part IV. Of our Ancient Testimony, Pro and Con.

Quest. What's your Belief concerning the Blessed Trinity?

Ans. We believe, That in the Unity of the God-head, there is Father, Son, and Holy Ghost; being those Three Divine Witnesses that bear Record in Heaven, the Father, the Word and the Holy Spirit; and that these Three are One. (n)

Now, my Beloved, in the opening this Mystery of our Ancient Testimony, I beg your Attention, touching the Particulars following: 1st, Do but mark the First Particular of *Part III.* there our Apostle tells you, That our Light within is God; our Light within is Christ: Moreover, That the Saints, Christ and God, all put together, make one compleat Light, yea, one Trinity; so that the Saints are Christ, the Son the Father, and the Father the Son: This is all the Trinity we own; and if we can but hide our selves under that General Wordings the Matter; (and as 'tis in the Fifth Particular, That God's Christ is not distinct from the Saints) we are safe. 2^{dy}, I have in the Sixth Particular told you of a Trinity, viz. The Seed, the Spirit, and Light: Now these Three are One. I say, let us keep here, and never unfold our Mind, as Priest Cockson and others have often call'd upon us to do, and we are safe, and walk according to our ancient Method, set forth in Part the First thereof; and shall retain our ancient Principles undiscover'd.

But since 'tis not amiss to let you see our true and genuine Principles in this Case, in hopes you'll believe as the Church believe, and be the more able to resist the Temptations of the Worlds People, when they shall closely attack you on this Head; Mark the Particulars following.

1. The Word Trinity and Three Persons they have brought out of the Common Prayer-Book; the old Priest hath not yet forgotten the Common-Prayer-Book. P. *ibid.* Christ's Humane Body was not from the Ground, and Christ was not from the Ground; He was the second Man, the Lord from Heaven: But it doth not give his Body the name Human. (o) This Catechism our Brother George Fox translated into Latin, 1660. And thus much may be gather'd from this intermix'd Page, that he deny'd the Trinity, and Humanity of their Crucify'd Jesus.

2. In Answer to Christopher Wade, thus; The Scripture doth not tell People of a Trinity, nor Three Persons, but the Common-Prayer Mass-Book speaks of Three Persons, brought in by thy Father the Pope. And the Scriptures are not the Word of God, as thou hast blasphemously affirmed, &c. (p)

3. And besides, my Brother Penn, who sits by me, has well worded this Matter, as to their Trinity, where he calls the Doctrine thereof thus, viz. That God is One in Substance, but Three in Persons, or Subsistences, is an Impertinent Distinction—A most Absurd Blasphemy; and calls this Trinity a Fiction. Since (says he) the Father is God, the Son is God, and the Spirit is God, (which their Opinion necessitates them to confess) Then unless the Father, Son and Spirit are Three distinct Nothings, they must be Three distinct Substances, and consequently Three distinct Gods. (q)

4. And look into my Gospel, in answer to Priest Townsend of Norwich, who said, There were Three Persons in the Divine Essence of the God-head, to whom I thus answer'd, viz. And here thy Reasons, and the Three Persons thou dreamest of, which thou would divide out of one like a Conjuror, are all deny'd, and thou shew'st up with them in perpetual Darkness for the Lake and the Pit.—And thou art led by Dreams and Fancies, and thy Foundation (i. e. the Scriptures) is in the Dust, and thou art reserved in Everlasting Chains under Darkness, for Everlasting Fire; and here thou, and all these

(m) *The Son of Perdition Revealed*, &c. p. 11. See Part II. p. 128, to p. 132. (n) *The Christianity of the Quakers*, &c. p. 3. (o) *A Catechism for Children*, by G. Fox, Printed 1659. p. 121. (p) *Great Mystery*, p. 146. (q) *The Sandy Foundation*, &c. p. 12, 13, 14, 15.

thy Lyes as if but out from God, and all the Children of God among the Dogs and Sorcerers, and the Lake is thy Portion, which is the Portion of all Liars. (r)

5. I grant this, since the Act of Toleration, I am somewhat ashamed of this Book, *Ishmael*, &c. But, however, since I now am shewing you our ancient Principles, I will tell you, That when I was Defending the Quakers and their Principles, Anno 1659, which was four or five Years after I and my Brethren jointly wrote *Ishmael*, &c. I vindicated my said *Ishmael*, &c. as containing one of our ancient Principles; and which I was bound in Duty to do, in Answer to Parson Smith of Cambridge, viz.

Quest. 1. Do not you, Geo. Whitehead, repent for your vainly endeavouring to Defend, Aug. 29. 1659, in so great a Congregation these Positions, touching the Blessed Trinity, printed in your Book *Ishmael*, &c. sign'd by your self, and Three of your Teachers, at the Beginning, Middle, and End, and in the Title Page, said to be given forth from the Spirit of the Lord in us, 1655?

Ans. The Positions we Defended are according to the Scriptures of Truth, and them we need not be ashamed of; for there is no such Word in the Scripture, as Three Persons in the Trinity; but it is a Popish Doctrine, as the Popish Mass or Common-Prayer-Book mentions it: And thou that affirm Three distinct Persons in the God-head, art a Dreamer; and he that Dreams and tells Lyes, he with his Imaginations and Dreams is for the Lake (*). But we still deny the Popish Term, of Three distinct Persons, which you call God the Father, God the Son, and God the Holy Ghost; which tends to the dividing God, and to the making Three Gods. — And art thou so blind as to think that there is such a difference in the God-head, seeing Christ is equal with his Father; Then what Incommunicable Property can be differ in from the Father? That is, not Communicable to the one as well as to the other, &c. (†) Now, my Brethren, I am not so Ignorant, nor was I then, but that I knew the Christians distinction; and that they do believe there are Incommunicable Properties in the Divine Essence of the Holy Trinity; as that the Father is not the Son, nor the Son the Father: And that the Property or Appellation of Father is Incommunicable to the Holy Ghost, though still but One God. This is their Belief; but, Beloved, we believe that the Light within us is God, the Light within us is the Son, the Light within us is the Holy Ghost; and so we believe that there is no Incommunicable Property in One, distinct from the Other. And thus we hide our selves and Principles, by wording our Matter otherwise. In short, my Brethren, let us word our Matter, which way we please, *Pro* or *Con*, our Principles are the same from End to End; from First to Last, as hath been declar'd in my Text. (*)

6. There being a Question put to our deceased Brother, *Edward Burrough*, to Demonstrate what the Creator was in his own distinct Being, Essence, Nature, and Glory, from all Eternity; and wherein Elect Men and Angels differ in their Natures and Glory, distinct from their Creator in their Persons. This being a Question, which was answer'd directly, might have discover'd his Judgment touching the Trinity: But, Oh! my Beloved, our Friend was so well endur'd with the Mystery of our Method, in **Part the First thereof**, that he wisely hid himself, as I would have you all do, (especially since the Act of Toleration) That neither Men nor Devils can find out our Principles. However, I will give you his Answer, viz.

7. Let all Flesh be silent: He who is in Time knows not him who was before Time, and shall be when Time shall be no more. He who knows the Creator which inhabiteth Eternity, is redeemed out of Time into the Habitation of the Almighty; but this to thy dark Mind is unknown: The Nature and Glory of the Elect differs not from the Nature and Glory of the Creator (s); for the Elect are One with the Creator in his Nature, enjoying his Glory, which was from Eternity unto Eternity. He that reads, let him understand: Thy Words, **Distinct Essence**, I deny; for the Elect (People of God call'd Quakers) are not distinct from the Creator, but lives by the Son dwelling in them; and with the Son the Father dwells also: If thou hast an Ear to hear, thou must hear. (t)

Now, Beloved, you see, that according to our ancient Principles, that the Nature and Glory of the Elect differeth not from the Nature and Glory of the Creator: For that the Elect are One in Union with the Creator in his Nature, and that from Eternity to Eternity; and that there is no distinction to be made between the Creature and his Maker: For, says our Brother and Prophet, the Elect are not distinct from the Creator, nor any distinction to be made between the Creature and the Creator. So that there is no Trinity of Persons in the God-head, nor yet any difference between the Nature and Glory of the Creator, and the Nature and Glory of the Creature, whether Angels or Men. I shall at this time offer to your Consideration but one Quotation more, to confirm you against the Christians Doctrine of the Trinity. For in the Year 1659, the Ministers of New-England made an Order,

(r) *Ishmael* and his Mother, &c. p. 10, 12.

Persons of the Blessed Trinity to the Lake, only the Minister.

Principles, p. 1, 2. by George Whitehead.

Blasphemy!

(t) *Edm. Burrough's Works*, p. 38.

(*) Here George left out, and did not Damn the Three

(†) Truth Defending the Quakers and their

(*) See Part V. Sect. XXV. p. 379.

(s) Most Horrid

1st. That if any Persons shall deny the Blessed Trinity of Persons in the Divine Essence; Or, 2^{dly}, Shall deny the Person of Christ to be distinct from the Father, and the Holy Ghost: Or, 3^{dly}, Shall deny the Person of Christ to be distinct from every Believer. Or, 4^{thly}, That shall deny the Manhood of Christ to be a Manhood distinct from the Manhood of any other Man: Or, 5^{thly}, That shall deny the Holy Scriptures to be the written Word of God, and Rule of Faith and Practice: Or, 6^{thly}, That shall openly Revile the Ordinances of Christ, Church or State, Ministers or Magistrates, &c. they should suffer accordingly. And our Principles being now the same they were then, and that in every respect, touching the Premises, and all other Points, as not only my self, *Joseph Wyeth, Daniel Phillips*, and our Yearly Meeting, 1696. have jointly and severally written, and all by the Spirit, which must not be gainsaid; I shall now give you our Brother *Francis Howgill's* Answer briefly contracted, to the said Preliminaries, and so conclude this Head. And

8. First, *Is this (about the Trinity) one of your Orthodox received Articles of Faith? A Trinity of Persons in the Divine Essence; Where learned you this Article? From the Pope? Or from the Mass-Book? Be ashamed of your Ignorance, ye illiterate Men. Secondly, Do but Mark the Madness of those mighty Rabbies: Before there must be Three Persons in the Divine Essence: And now Christ must be distinct from the Father and the Holy Ghost; before in God, and now distinct from God: This is Damnable Doctrine, which hath been brought in since the Apostacy; for the Scripture saith, God was in Christ, reconciling the World to himself, How then was he distinct from the Father? Nay, saith New-England Doctors, they are distinct; but how prove you that the Father and the Holy Ghost are distinct from Christ? Or how is Christ's Person distinct from every Believer, when he that is a Believer, hath him within him, yea he eats his Flesh, and drinks his Blood? How is he then distinct? What nearer Union can there be express? Is that distinct from a Man, that he hath in him? But it may be they will say, (as the rest of the Dreamers do) He is in Believers by the Influences of his Spirit; but this blind Doctrine came up since the Apostles Days, and was accounted Orthodox by the Council of Nice, a Company of Apostates, and a great Point of Divinity by the Beasts Followers ever since. Thirdly, Again, as to the Manhood of Christ being distinct from the Manhood of any other Man. Answer. His Flesh is distinct from you who live in Envy; you know not the Holy Flesh of Christ, but the Man of God doth, who is born of the Spirit, and the Flesh of Christ is his Meat, and they that believe in him, are Bone of his Bone, and Flesh of his Flesh: You ignorant Dreamers, how then is his Flesh or Manhood distinct from any other Man? Fourthly, As to the Scriptures being the written Word of God, and Rule of Faith, &c. Answer. We own the Scriptures which you ignorantly call the written Word of God, as though all the Scriptures were but one Word; but Christ is the Word of God, the Way, and the Rule of Life, &c. (u)*

Now, my Beloved, if any one should be wanting in the Knowledge of this Mystery, and why we deny all Distinctions as well as the Trinity, and Satisfaction of Christ; Look into the Second Particular under the Third Part of our ancient Testimony, there you'll see, that our Light within is God and Christ. Again, That the Saints, God, and Christ became one Light, yea, so Hypostatically united, as that there is no distinction to be made between them: Upon this Foot our Brother *Isaac Pennington* teaches, That the Name Christ belongs to every believing Member of the Church, as well as to Jesus that suffer'd at Jerusalem. (w) By the Third Particular, we are taught, That all Power in Heaven and in Earth is committed to our Light within. And by the Fifth Particular we are taught by *George Fox*, That God's Christ is not distinct from the Saints; and if there be any other Christ than he that is Crucified, and risen within, he is a false Christ; and that such are Reprobates, who talk of being sav'd by a Christ without. And therefore by the Sixth Particular, we give it as an infallible Proof, That all that preach Faith in Christ outwardly, as he is in Heaven above, are false Ministers; and on that Foot we say they are Witches, Devils, Baal's Priests, Anti-Christ, &c. And hence it is, That in the Fifth Particular foregoing, under this Head, That we deny any Distinction, but affirm, That the Nature and Glory of the Elect differs not from the Nature and Glory of the Creator; and that they are one in Nature.

Thus, my Beloved, I have unboresom'd my self, and have kept nothing back which may confirm you in our ancient Testimony in all the Parts foregoing.

(u) *The Popish Inquisition newly Erected, &c. Printed 1659. p. 44, 46.*

(w) *A Question to Professors. &c. p. 27.*

Part V. Touching the Justification, by the Merits of Christ Jesus.

Quest. Do you Quakers believe and expect Salvation, and Justification, by the Righteousness and Merits of Jesus Christ, or by your own Righteousness and Works, or Inherent Holiness?

Ans. By the Righteousness, Merits and Works of Jesus Christ, and not by our own Righteousness or Deservings, &c. (x)

Now Beloved, as you know that we presented this Book to the Parliament, to make them believe that we were Christians, so I shall convince you that we believe not a word of it; and that from three Books of undeniable Authority. The first was wrote by William Smith, the second by Father Penn sitting by me, the third by Edward Burrough; and a three-fold Cord is not easily broken: In the first of which, I beg leave to be some what large, because it is a Primer to instruct our Children in the Rudiments of our Holy Religion, according to our ancient Principles, and it is as well dedicated to the Aged, and to Young Men, and to be read in Families, which is more than he did the Scriptures, and out of which he quoted not one Verse, they being, as to our Religion, wholly useless to us, as our Brother J. Pennington hath taught. (y) But as to the other two Books I shall be very brief; I shall therefore begin with the first. (z)

Child, Is there something of God in my own Conscience that will give me the Knowledge of God? Father, Yes, and there is nothing else that can do it. Child, What is it Father? Father, it is the Light of Christ. Child, But is the Light of Christ within me? Father, Yes Child, it is within thee, and there thou must wait for it; p. 13. Child, But if I turn unto it, and obey it, is there Power in it to save me from Sin? Father, Yes Child, all Power in Heaven and Earth is in it; and if thou believest in it, and obey it, thou wilt feel it condemn Sin, destroy the Devil, and give thee the Knowledge of God's Glory. Again, p. 14. by obeying and believing in it. Again, p. 19. Those that obey and believe therein, in which Light within there is Salvation, and he that believes is saved. Child, p. 36. How is it concerning those things call'd Ordinances? Father, Why, Child, as to those things they rose from the Pope's Invention, and the whole Practice of those things as they use them, had their Institution from the Pope, and were never so ordain'd of Christ, p. 41, 42, 43. Child, Is there not Honour due to Magistrates? Father, Honour to whom Honour is due, but unto a proud, heady, high-minded Man, tho' he may be in place to rule, there is no Honour due; the Honour is given as due to the Power (i. e. the Light within) and not unto any Man's Person. — And where any thing of God appears in Magistrates, and Men in Authority, that is honour'd, &c. p. 67. It is pure, everlasting, unchangeable, and no Variableness there is in it: All that in it do believe, have found the Author of Eternal Salvation, and are come to the Righteousness of God, and to the Enjoyment of Eternal Life. And now I proceed to the Catechism. (a) Quest. p. 1, 2. What is that Light by which God manifests himself unto Man? Ans. That Light is Christ, and is to be known within Man. Quest. p. 3, 4. But may it not be a Natural Light within Man, that reflects upon him for Sin? Ans. It is the Natural Light of Christ. — So it is a Natural Light from Christ, which reproves the Natural Man in the Fall. And he doth not give Power to any, but such as obeys his Natural Light. And therefore such as applies Salvation by Christ through the Belief of what he hath accomplish'd (b) for Salvation, they are not in the Faith which saveth, but contrariwise, are in the Unbelief in his Light, in which he bringeth Salvation, by the Resurrection of his Life, p. 25. So that Salvation is the Light within alone, being obedient to it, p. 29. And so in the Resurrection of Life, enter the Kingdom as a little Child, p. 30, 31. And there is the Resurrection of the Seed, which Birth of the Spirit, is the Father's beloved Son, in whom he is well-pleased, p. 38. Living by Faith in it, p. 41, 42. For the Babe must have the Breast, and the fresh Milk from it for Consolation. Therefore the Babe is even to depend upon the Fountain of its Natural Generation, and the Babe hath Rest and Peace in it, p. 43. For when the Old and Dead is buried, by the Resurrection of the Seed, then all things become new in Man, p. 55. This is our Ground and Foundation of Religion, it is laid of God within us, p. 57. For we know that God doth not lay any visible or changeable things for a Foundation, but that which is of himself within, and is invisible to the natural Eye. Quest. And is that which is within you, the only Foundation upon which you stand, and the Principal of your Religion? Ans. That of God within us is so, for we know it is Christ, and being Christ, it must be only and principal; for that which is only admits not of another, and that which is principal, is greatest in being; and thus we know Christ in us, to be unto us the only and Principal. Quest. But do you hold that this Foundation within you is sufficient to give Eternal Life? Ans. Yes, we do so, for as we know that it is Christ in us, so we also know the Eternal Life which is in him, and that he is sufficient to give Eternal Life from his own Fulness, unto as many as receives him in the Gift of his Grace manifest within them, p. 59. Quest. Doth it operate unto such Effects

(y) Some things relating to Religion, &c. p. 7. (z) A new Primer by W. Smith, p. 2. (a) The Catechism.

(b) Mark this.

in you without Faith. Ans. Nay, for it is the Foundation of our Faith, and as our Faith stands in it, we know the Operation by our Faith; and in this Faith we please God, because we believe that by his Power in us, he is able to subdue all things to himself. (c) Again, p. 61. Q. But is there no true Faith, but what stands in a Principle within? Ans. There is but one Faith, and that stands in a Principle within, and all other Faiths are dead. Quest. p. 64. What is your Faith concerning Christ in you as a Mediator? Ans. We believe that Christ in us, doth offer up himself a living Sacrifice unto God for us, by which, the Wrath and Justice of God is appeased towards us? Q. What is your Faith concerning Christ in you as Intercessor? A. We believe that Christ in us doth intercede the Father in our Behalf, and by him do we appeal to God in all our Distresses, p. 67. Q. Do you believe that there can be a perfect sinless State attained to in this Life? A. We do believe that such a State is attainable in this Life whilst in the Body. And in this Dispensation of his Light he is come unto us, and we know him to be the First and the Last, p. 91. For we believe and are sure that the Son of God is come unto us, and hath given us an Understanding, to know him that is true, &c. p. 92. But as we are born of God, there is none can know us, so as to be satisfied concerning us, either in Principle or Practice, but as they come to the same Principle in which we are. (d)

Thus, my dear Lambs, have I taken some Pains to shew you our Primitive Principles, in order to confirm you in our ancient Testimony, as well as to shew you how contrary thereunto our Confession to the Parliament above-recited, was; for you must know, we only worded our Matter otherwise; (*) for our Principles are now the same they were then, and that in every Respect. But to be somewhat more particular for your Instruction, and to refresh your Memory, take this for a general Rule, That when ever we mention, either in our Books or Preachments, Jesus Christ, we mean only our Light within, as the Object of our Faith, Adoration, and Worship; and on that Foot, we testify, that all that preach Faith in Christ outwardly, and bid People believe on him as he is in Heaven above, are false Ministers; and that they who preach the Light within, to be Christ, they only are the true Ministers; this is an infallible Rule to measure them by. For all Power in Heaven and Earth is given to our Light within: And as a Sign of my Sincerity herein, I am to tell you, that altho' this Primer has been Printed and Reprinted, and the last bound up with this Catechism, that as there never was one material Word alter'd, even so you are therein exhorted 10 or 15 times to believe in the Light within, to obey the Light within; but not one single Exhortation to believe in Jesus of Nazareth, the promis'd Messiah. No, Friends, the Light within is our sure Foundation, our Mediator, our Intercessor, in which alone is Salvation, and able to give Eternal Life: Even this Natural Light within, common to all Jews, Turks, and Indians, yea, this Natural Light within is the Son of God in whom he is well-pleased, the Resurrection, and the Life; and so my Beloved, I dismiss this two-fold Book, with this Assurance, that the Doctrine contain'd therein, is according to our Primitive Principles, and as a Sign thereof, all the Powers on Earth shall never make us retract and condemn any word thereof: And I further add from (e) my Brother Smith's Doctrine, That such as applies Salvation by Christ through their Belief of what he hath accomplish'd outwardly for their Salvation, they are not in the Faith which saveth, but contrariwise are in the Unbelief of his Light within, which alone bringeth Salvation. Which leads me to the next Book. (f). Beloved, there was one Parson Jenner, in the Year 1670, wrote a Book against us, wherein, p. 155, he thus said, They that hold that a Man is not justified by the Righteousness which Christ hath fulfilled in his own Person for us (wholly without us) have deny'd the Lord that bought them. (g) Against which Book, my Brother Penn and I, wrote an Answer call'd, An Apology, &c. wherein, p. 148. we gave this following Reply to the recited Passage, viz. And indeed, this we deny, and boldly affirm it, In the Name of the Lord, That Justification by the Righteousness which Christ hath fulfilled in his own Person for us, wholly without us, to be a Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World.

And as to the third Book. The London Ministers having charg'd us, saying, They are acting under Disguise, subtly insinuating many of their Doctrines, as teaching Justification by inherent Righteousness, making void the Righteousness which Christ hath fulfilled in his own Person for us; to which Edward Burrough thus answer'd, viz. As for Justification by inherent Righteousness, it is a Doctrine of the Church of Christ, and that the Saints witnessed Christ and his Righteousness within them, and that none are justified by any Righteousness without them. (h)

So that, my Beloved, 1st, from W. Smith's last recited Passage, That what is accomplish'd outwardly, &c. W. Penn's Passage above-recited, and Edward Burrough's, that Justification is by Inherent Righteousness only, without Respect to any Righteousness wrought by Christ without us.

(c) *See, says William Caton, The Moderate Enquirer, &c. p. 6. by which the World shall be overturn'd, &c.*
 (d) For more of this, see the first Part of their Holy Testimony touching their Method. (*) This fundamental Heresy of the Quakers is excellently confuted by Mr. Cockson, in his Pedigree of Quakerism, p. 104, to 119. And in the Reply to their Anguish-Flagellatus, by the Author of the Snake in the Grass, p. 167, to p. 196, to which I refer. (e) Catechism, p. 22. (f) A serious Apol. &c. by W. Penn, p. 148. (g) Quakerism Anatomiz'd and Continued, &c. p. 155. (h) Edw. Burrough's Works, p. 644.

And they all centre in this, viz. And indeed, this we do deny, and boldly affirm it, and that in the Name of the Lord, that Justification by the Righteousness which Christ hath fulfill'd in his own Person for us, wholly without us, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World. And that this is agreeable to our ancient Principles, take this infallible Proof, viz. Faith in the History of Christ's outward Manifestation has been a deadly Poison these latter Ages have been infected with. (i) From which, my Friends, it is very plain, that the History of his Conception, Birth, Miracles, Preaching, Suffering, Death, Resurrection and Ascension, has been very poisonous, and consequently, these, with other outward Transactions of his Life, had no Merit in them, notwithstanding our said Confession as above; and therefore, my Beloved, turn to within, believe in the Light within, even the Natural Light which all Men have as well as we, for in the Light within only is Salvation; for, as you have heard, it is the Son of God, in whom he is well-pleased, for it is God, it is Christ, it is the Holy Ghost; here is, Beloved; our Trinity; it is our Foundation, our Mediator, our Intercessor, our Resurrection. And this, Friends, is our ancient Testimony which we are exhorted to keep up, and that in all the Parts of it.

Part VI. Of our ancient Testimony, touching Baptism. (k)

Quest. Do you believe or own Baptism as essential to Christianity, &c.

Ans. We believe, and are fully persuaded, That Baptism which is essential to Christianity, is the Inward or Spiritual Washing; but as to dipping or sprinkling Children, we find no Precept, &c.

Beloved, As to this Confession, we have kept our selves sufficiently reserv'd; but I would a little remind you of our ancient Principles. First, As to Baptism and the Supper, thus says Will. Smith; As to those things call'd Ordinances, as Water-Baptism and the Lord's Supper, they rose from the Pope's Invention; and the whole Practice of those things, as they use them, had their Institution by the Pope, and were never so ordain'd by Christ, &c. (l) Again, Sprinkling Infants with Water, when they are two or three Days old, calling it Baptism into the Faith; this is the Doctrine of the Devil, and a Damnable Heresie. Again, Baptism is no Ordinance of God, (as now used) but is an Institution, of the Whore of Rome; and your Practice of it is Idolatry (m). Again, said our Brother Parnel, All outward Baptisms are formal Inventions, a meer Delusion, practis'd by meer Heathens, their Ground being the Scripture. (n)

Now, my Friends, I have shew'd you our ancient Principles touching Water-Baptism; That as the Christians use it, 'tis an Institution of the Whore of Rome, Doctrine of Devils, a Damnable Heresie, the Practice thereof Idolatry, practis'd only by Heathens, being grounded only upon the Scripture. But pray observe, that when you at any time Beg or Petition the Parliament for any Favour, then you must otherwise word the Matter: Pray look, and well digest the First Part of our Ancient Testimony, touching our Method, and you may thereby be instructed. For I hasten to the next.

Part VII. Of our Ancient Testimony, touching the Lord's Supper.

Quest. Do you own the Lord's Supper, either as a sign of the Love that Christians ought to have among themselves, or as a Seal of the Saints Communion and Commemoration of Christ's Death for us, or as Figurative of Christ's Body and Blood Spiritually received by Faith?

Ans. The Supper of the Lord we own, and tenderly consider in a twofold Sense. 1. In the Figure. 2. In the Substance, &c.

Now, Beloved, when at any time you appear at Parliament to beg a Favour, you must always (as my Custom hath been) put on a tender Cover over your Pretences; mind that. And now a Word or two of Instruction; Beloved, you see what a tender Regard we have now of This and other Things professed by the Church of England; but lest this Tenderness of ours should lead you aside, I will set forth a Hint of our ancient Principles, and which (as you have heard) by our Yearly Epistle, 1696. we are Exhorted to hold up, and that in all the Parts of it, as in my Text. First, W. Smith saith, That the whole Practice of this their Ordinance was the Pope's Invention, and that the whole Practice thereof, as now used, had its Institution from the Pope, and was never so ordain'd by Christ. (o) Again, thus saith our Prophet Parnel; The Bread which the Christians break is Natural, and feeds the outward Body; and likewise the Cup which they drink, and so the Communion and Fellowship of the World passes away; so here is no Communion, but Natural, Outward, and Carnal, full of Filthiness and Uncleaness, which is the Table of Devils, eating and drinking their own Damnation. (p) Again, Hear George Fox, You are feeding upon the Scripture, which is Death, which feeds you Serpents, Dogs and Swins. — Ye are bewitch'd, and Fools that follow them — And their Sacraments as they call them are Carnal, and their Communion is Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils, which is in the Generation of Serpents; so Dust is the Serpent's Meat; their Gospel is Dust, Matthew, Mark, Luke and John, which

(i) Quakerism a new Nick Name, &c. p. 1. (k) The Christianity of the Quakers, p. 6. (l) Will. Smith's Primer, Second Edit. p. 36. (m) Edw. Burrough's Works, p. 190, 191, 518. (n) James Parnel's Works, p. 70, 71. (o) W. Smith's Primer, p. 36. (p) James Parnel's Works, p. 69.

is the Scripture; so all the Sects in Christendom cannot Edifie one another, together, with all their Teachers, Bishops and Pastors. To you all this is the Word of the Lord, I charge you in the presence of the Lord God, to send this among all Friends and Brethren every where, to be read in all Meetings: All this is the Word of God, and to that of God in you all I speak (q).

Now, my Beloved, let not the Word **tender** offend you, that is only wording the Matter otherwise: Here you see a lively Representation of our ancient Testimony, given forth by our Apostle George Fox. I could give you forty times as much three times told; but this may serve at present for your Instruction: And I thereby exhort you to keep to our ancient Testimony; for with what *Tenderness* soever we Greet the Church of England, when we ask Favours of them, as my Brother John Whiting and I did the Bishops last Session in their Lobby, and in this Book presented to them; yet we are the same behind their Backs, both in Principle and Practice, that we were fifty Years ago. And, my Beloved, this shall be a Sign thereof, as well as of our Sincerity, *Tenderness*, and Infallibility, viz. That let the Parliament, and all the Powers upon Earth, demand of us a Retraction, and Condemnation of any one of these, or the like Passages, they shall never prevail with us, for then down goes our Infallibility. For, Beloved, not only our said Yearly Meeting Epistle, 1696. have assur'd us, That our Principles are now the same that they were fifty Years ago; but my own Book, *The Quakers Plainness*, &c. Dan. Phillips's *Vindicie Veritatis*, &c. Jos. Wyeth's *Primitive Christianity*, &c. and divers others have assur'd us from the Spirit, yea, the same in every Respect, without any Variation or Change; by which you may see, that our *Tenderness* pretended to, touching this their Lord's Supper; yet in Deed, and in Truth, our Judgment now is, That it's nothing else but the *Table of Devils*, and *Cup of Devils*; and that their Scriptures is only a little Devil's Meat for a few Serpents, Dogs and Swine to feed upon. But that you may understand the Authority of our Apostle, George Fox, who gave out this Mandate, I will give you the Title of his Book, with the Date of it, and then be somewhat more particular upon it, as Reasons why we so value him, as to reprint three large Folio's of his Works, in order to Celebrate his Name and Fame; It is thus Entitled, viz. *Several Papers given forth for the spreading of Truth, and detection of Deceit*, &c. By George Fox, Minister of the Eternal Word of God. Printed 1671. From which several Things of Moment are to be observed; take these few.

First, This Book contains a full and ample Testimony, both against the Holy Scriptures, Baptism, the Lord's Supper; And why not? since the latter is founded upon the former, all Devil's Meat, Devil's Drink, Devil's Food, &c.

Secondly, It is to be noted, That it was to be read, and that as the **Word of God**, in all our Meetings in England and Wales, and beyond the Seas, whilst we never read, nor recommended to be read in any one Meeting, one single Chapter of the Bible, for fifty Years together.

Thirdly, By this Book, my Dearly Beloved, it may be seen, what Truth it was that we spread abroad in the Beginning, and how necessary it is that we should hold it up in all the Parts of it: Ah! Dear Friends, it contains a precious Testimony to our ancient Principles; therefore be faithful, be faithful my Dear Lambs, in spreading Abroad, East, West, North and South, such precious Books as this is.

Fourthly, It must also be noted, That George Fox, our Apostle, was no ordinary Minister, no, not of the Doctrinal Word, as the Protestants, &c. but of the **Eternal Word**, the *Logos*, that Word by which the World was made, or Christ incarnate of the Blessed Virgin. But that the Fame of his Memory may be kept up, take a second Instance of our Primitive Doctrine from this our Elder Brother, viz. *All your Preaching, Praying, Singing, Reading, Ordinances, Baptism and Sacraments, is Cain's Sacrifice*; but we, who are sent alone of God, testify against all these sinful Practices, against your Idol Temples, and against your **very Foundation**, which you preach: For you say the Gospel is your **Foundation**, which is the Four Books of Matthew, Mark, Luke and John. P. 14. Your Baptism is Carnal, and your Sacrament is Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils; so Dust is the Serpent's Meat, and your Original is Dust, which is the Scriptures, which is Death; and your Gospel is but Dust, Matthew, Mark, Luke and John, which are the Scriptures, &c. p. 35. All you now who receive Tythes, ye deny that Christ is come to us in the Flesh, p. 41. To your Consciences I speak, to be made manifest, who am not of the World; therefore the World knows me not, but I testify the Truth, and to that which is not of the World I speak; and he that hears, believes, and receives my Doctrine. But no Man receives my Testimony: For I am not of the World, but well known to God. So fare ye well. George Fox. (r)

Ah! my Dear Lambs, here is a precious Book, with a precious Testimony, from a precious Man, that was not known, (that's true enough) nor no Man received his Testimony, but that of God did, i. e. the Light within that heard him, that believ'd him, and that receiv'd his Testimony and Doctrine. Observe, my Dear Lambs, what a full Testimony he did bear against

(q) *Several Papers given forth to spread Truth*, &c. p. 45, 46, 52, 62.

(r) *News coming up out of the North*, &c. p. 5, 14, 35, 41, Printed 1654.

both Preaching, Praying, Singing, Reading, Ordinances, Baptism and Sacraments, as Devil's Meat, Dust and Serpent's Meat; their Communion the Table of Devils, and Cup of Devils. Oh! Friends, a precious Book, and a precious Testimony, from a precious Man, a Man that no Body knew. Oh! Friends, can we do too much, or be at too much Cost in the Celebrating his Name and Fame to Posterity? And so my Beloved, mind by the general Rule which I gave you in this Sermon, That when ever we mention Jesus Christ, we mean our Light within; and when ever we quote Scripture, that we mean our own Books; And for this Reason, that if the Scriptures be Death, Dust, and Serpent's Meat: If our Sayings be of greater Authority than the Scriptures, as I have said, (s) then we must mean our own Books; and by this means, as no Man knew our Apostle George Fox, so no Man will know us, so as to find out Head or Foot of our Principles. Oh! Friends, this will be precious.

Part VIII. Of our ancient Testimony, touching the Resurrection.

Quest. Do you Quakers believe the Doctrine of the Resurrection from the Dead, and of Eternal Judgment, and the Immortality of the Soul?

Ans. We sincerely believe, and confess the Doctrine of the Resurrection from the Dead, and of Eternal Judgment, and that the Soul is Immortal.

Now, Beloved, there are Two Things from hence observable; 1. This Book was presented to a Christian Parliament that believes these things. And, 2. from them we were begging a Favour: And from these Two Considerations, as it hath been our Practice from the Beginning, so we find it beneficial to our Purpose. But, my Beloved, I do assure you, That according to our ancient Principle, we do not believe a Word of the Resurrection of the Body, I mean the same **Body**, or the same **It** that dy'd and was laid in the Grave; (t) for that only can properly be call'd a Resurrection, viz. a rising again. And this we had from our Apostle, and he from the Ranters. For the Foundation of this Article of Faith is, the right Belief of the Resurrection of Jesus Christ; but we denying Jesus to be Christ, deny that, That Body born of the Virgin, rose again, and ascended into Heaven. There said our elder Brother, George Fox, viz. If there be any other Christ (said he) but he that was Crucified within, he is a false Christ. Again, p. lbid, And he that hath not this Christ that was risen, and Crucified within, is a Reprobate; though Devils and Reprobates may make a Talk of him without. Again, p. 207: And was not the Apostles and Christ's preaching of the Scripture **within**, and the Kingdom **within**, and Christ **within**? And are not all they Reprobates that have Scripture **without**, and not **within**? Again, p. lbid. God's Christ is not distinct from his Saints, for he is **within them**, and not distinct from their Spirits. (u)

And to this agree the Doctrine of our Learned Friend Samuel Fisher, viz. Ye have Moses and the Prophets **within**—but if ye will not be admonished nor persuaded by Moses and the Prophets, neither will you be persuaded by such of **Us**, who were once dead in Sin with you, but are now risen to Life by the Power of God, which is his Light, and in the same sent to speak unto you from the Dead. (w)

Now, Beloved, this Book of ours was not to discover to the Parliament our ancient Principles; no, far be it from us: And that was the true Reason why we left out the Word **Body**. For indeed we do, and ever did deny the Doctrine of the Resurrection of the **Body**. First, The Body born of the Virgin, and consequently [our own Bodies: No, we only worded the Matter otherwise, as you have it in the first Branch, or part of my Text. And therefore keep up, my Dear Babes, our ancient Testimony, in all the Parts of it, of which the Denial of the Resurrection of the Body is not the least; and the same may be said, Friends, touching Eternal Judgment, all by our Light within; and as to our Souls, they are a part of God, as you may read in the Gospel of St. George, viz. Thou (John Cole) sayest, It is horrid Blasphemy to say the Soul is part of God: But I say, it is not horrid Blasphemy to say the Soul is a part of God; for it came out of him, and that which came out of him, is of him. (x)

And so, my Beloved, as I have told you in one of my Gospels, viz. And this we do own and confess too, as a fundamental Principle of our Faith, and the binding and uniting Principle, and the thing upon which all the rest hang, even the **Light within**, (y) for in the Light alone is Salvation; as W. Smith hath told us, as above, yea, Friends, the Light within is God, the Light within is Christ, the Light within is our Mediator, the Light within is our Intercessor, the Light within is our Resurrection, yea, both King, Priest and Prophet, all hang upon the Light within; and herein is fulfill'd the Doctrine of our ancient Friend James Jackson, viz. As I have declar'd the Reasons of my separating from your Assemblies, (i. e. both the Church of England and Independants) so I shall witness faithfully to the Truth, as it is known and practised by the **Holy People** call'd

(s) Truth Defending, &c. p. 7.

Answer the word B Q D Y.

(u) Great Mystery, &c. p. 4. Printed 1661.

Christ within, &c. p. 10.

(t) And this is the Reason why we left out in both Question and Answer

(v) Great Mystery, &c. p. 206, 207. Printed 1659.

(x) Great Myst. p. 190, 273.

(w) Velaz Quakers

(y) The Light and Life of

Quakers, with whom I now walk, and of whom I declare and testifie, That they are built, and rooted in, and upon the right Foundation, Christ the Light within; whereupon it is evident, that we differ in the Root and Foundation from all the People of the World, though of several Forms and Perswasions: For plainly, the Papists, the Prelates, the Presbyters, the Baptists, and Independants, though they all differ in their Forms, Appearances, and circumstantial Opinions, yet do they all agree, and meet, in one and the same Faith, Foundation and Root. (2)

And therefore, my dear Lambs, I heartily join with our deceased Brother, Samuel Fisher, in this Article of the Resurrection, as above by him declar'd, viz. That I own (1.) We have Moses and the Prophets within. (2.) That the Scriptures are within us; (a) and that the Scriptures without are a dead Letter. (3.) That we were once dead in Sin. (4.) But now are risen; which is all the Resurrection we own. (5.) And being risen by the Light, by the Light within are we sent from the Dead to admonish the World. And, (6.) That the Light is the Seal of the Covenant. Thus much touching this Article, in which we are one with our ancient Testimony. But to proceed;

Part IX. Touching the Divine Offices of Christ in his Church.

Quest. Do you believe and own the Divine Offices of Christ in his Church, and the Seals of the New Covenant? (b)

Ans. Yes, verily, we sincerely believe and own Christ, and that he is given for a Leader and Commander; and that he is both King, Priest and Prophet: And that as the New Covenant is Spiritual, so are the Seals thereof proper to it.

Now, my Beloved, be not offended with our thus far approaching the Christians, but mind the word *proper*; for by that we hide our selves, where they cannot easily find us. And

First, That the outward Person that suffered Death upon the Cross, was *properly* the Son of God, we utterly deny. (c) This may satisfie you, that the Divine Offices of King, Priest and Prophet, nor the Seals of the Covenant, do not *properly* belong to that Person that was born of the Virgin, suffer'd, rose again, and ascended, but to our Light within, upon which all hang, and in which alone is Salvation. But

Secondly, All that preach Christ without, and bid People believe in him, as he is in Heaven above, are false Ministers: But they that are true Ministers preach Christ the Light within, and direct People to feel Christ in themselves, and so to believe in him as he makes himself manifest in them. (*) And, my Beloved, this is an infallible Sign, which will never deceive any; and therefore, as I have often told you, That when ever we speak of Jesus Christ, we thereby mean nothing else but our Light within, especially when we speak *properly*. So that the Light within, *properly* speaking, is both King, Priest, and Prophet, yea, the Seals of the Covenant, and the Covenant it self too. And this I can prove unto you, if Time would permit, in a hundred Places of our inspir'd Authors Writings, as my Self, George Fox, Edward Burrough, Francis Howgill, Christopher Atkins, and others. I shall at this time add but one Proof more, shewing thereby, That we deny their whole Religion, I mean the Christians of all Professions, and that according to our ancient Principles, which may convince you that we did not mean one Word of the recited Confession to the Parliament, and which all the Parliaments and Powers upon Earth shall never make us to Retract and Condemn. And this will be an infallible Sign to you, my dear Lambs, that we stand firm to our ancient Testimony, notwithstanding sometimes we may see Cause to word the Matter otherwise, as I told you in Print (d), as occasion may serve, viz.

To all the World to whom this may come, hereby they may come to the perfect Knowledge of the Ground of Difference between the Priests and Professors, and all Sects in the Nations, and *As* call'd Quakers; shewing, That the Controversie on our Part, is just and equal against them all; and that we have sufficient Cause to cry against them, and to deny their Ministry, (e) their Church, their Worship, and their whole Religion, and by the Light in *Us*, we perfectly come to know what Man was before the Transgression, in the Transgression, and what he is, being redeemed out of Transgression, and the perfect Estate of the Church we came to know; Her Estate before the Apostles Days, and since the Apostles Days; and we are of the Royal Seed, Elect, Chosen and Faithful. And if thou be'st impartial in this Business, I doubt not but thou wilt satisfie thy self concerning the Priests and Professors in England, and *As*, call'd Quakers: And then when thou halt done, own or deny, whether Them

(2) *The Strong Man Arm'd and Cast out*, &c. p. 1, 12. Read Part IV. Sect. XX. Sect. XXIV. p. 356. Part II. p. 126, 127. (a) *The True Light Expelling the Foggy Mist*, &c. p. 1, 4, 5, 7, 8. Part II. p. 126. (b) *The Christianity of the Quakers*, &c. p. 5, 10. (c) *Serious Apology*, &c. p. 146.

(*) Will. Smith's *Primmer*, p. 8. (d) *Counterfeit Converts*, &c. p. 72. (e) *As false, because they preach Faith in Christ, and bid People believe in him, as he is in Heaven above, and taking a Text out of Scripture.*

or Us; for thou maist fully perceive we differ in Doctrines and Principles, and the one thou **must justify**, and the other thou **must condemn**, as the one being clean contrary to the other, in our Principles, &c. (f) For, my Beloved, accordingly we 1st, deny Jesus to be Christ. 2^{dly}, We deny the Trinity, and Damn it to the Pit of Hell. 3^{dly}, We deny the Scripture, not only as to its Usefulness to us, but that 'tis no Rule of Faith and Practice; nay, that they neither teach to worship or serve God. (g) 4^{thly}, We deny Baptism by Water. 5^{thly}, We deny their Communion, as the Cup and Table of Devils; in short, their whole Religion. And that you may be fully satisfied of the Knowledge of this Prophet *Edward Burrough*, who tells us, That he (with us) know what Man was before Transgression, in Transgression, and since redeemed out of Transgression. And not only so, but the perfect State of the Church before the Apostles Time, and since the Apostles Time; And why? Why because we are the Royal Seed, Elect, Chosen and Faithful. Now take a further Proof of his Prophetick Spirit, viz.

P. 4. 'We view the whole World, and the Estate of all Mankind, and measure the Times and Seasons throughout Generations, and the Estate of the Church we perfectly know, by the Inspiration of the Almighty; Her Estate before the Apostles Days, and in the Apostles Days, and since the Apostles Days; and Her Encrease and Decrease, and Her Estate ever since the Beginning of the World till now, and at this present Time to Us is certainly known by the Spirit of Jesus. P. 6. 'And now because the Lord hath put it into our Hearts, to have Controversie with you, and to seek out perfectly your Original, and to Justifie you, or Condemn you accordingly: And having the **infallible Spirit** of the Lord God to try all things, we are purposed in the Lord to visit you, and to examine your Foundation, your Birth and Original, your Faith, Worship and whole Religion, and to Justifie, or Condemn you **Eternally**. And this will the Eternal God by us speedily bring to pass amongst you (h).

Now, Beloved, in order to confirm you in our ancient Testimony, as I have hereby already, so I shall once more shew you, that we have had such Prophets for Knowledge, Inspirations, and Infallibility, as the World never had; and if I mistake not, shall never have the like again. Thus said *Francis Howgill* to his Reader, viz.

'And although the Dreamers of this Age say, Immediate Revelation is ceased, yet I must needs bear my Testimony against them all; for what I have here written, I neither received it of Man, nor Books, nor other Words, but by the **Eternal Spirit**, who saw these things, and was an **Eye-witness** of them, (i) and God through it hath revealed them in me, and to me, that I might bear my Testimony of the hidden Things of God, which are **Eternal**: And although I have made use of the Scriptures, it is not for my sake, [for to me they are useless, as *Isaac Pennington* says] but thine who reads. P. 21. 'Time would fail to speak of the State of all Things in the Beginning, as it was, and as it is revealed by the Spirit to me, which I never receiv'd of, nor from Man, but by the Holy Spirit of God, which was in the Beginning with God, which **saw all this**, and was an **Eye-witness** of this, **before the World began**. (k)

Thus, my Beloved, as I have shew'd you, That as we did not confess to the Parliament that we believ'd the Resurrection of the **Body**, so have I shew'd you that you, the Resurrection we own, is a rising from Sin, and that rising from the Dead is only meant from People that are dead in Sin; and next the Excellency of our Prophets, which may confirm you in our ancient Testimony, (assuring you, that notwithstanding our repeated Confessions) is the same, and no other than it was in the Beginning.

Part X. Of our ancient Testimony, touching Remission of Sins, &c.

Quest. Do you believe the Remission of Sin, and Redemption through the Sufferings, Death, and Blood of Christ?

Answ. Yes, through Faith in him, as he suffer'd and dy'd for all Men, and gave himself a Ransom for all, &c. (l)

Now, my Beloved, from these Words I have several Things to offer, sufficient to let you know, that we mean not a Word of it: For 1st, by Christ, as I have often said, and fully prov'd, we mean nothing but our Light within. 2^{dly}, And as to the Blood of Christ, we mean the same, viz. nothing but Spiritual Blood, for Blood is the Life, and the Life is the Light within; and that the Blood of that Man Jesus, shed at *Jerusalem*, was no better than the Blood of another

(f) See the Epistle to *Edward Burrough's Works*, p. 1, 7, 8, 9, 17.

(g) *Burrough's Works*, p. 485.

(h) *A Message proclaimed by Divine Authority*, by *Edw. Burrough*, p. 4, 6. Printed in Quarto, 1658. and in his *Works* somewhat refin'd, p. 462.

(i) One of the Persons of the Blessed Trinity.

(k) The In-

visible Things of God, &c. p. 7, 21. Printed 1659.

(l) *The Christianity of the Quakers*, &c. p. 5.

Man,

Man, as our Prophet *Sol. Eccles*, in his Letter to *R. Porter*, confesses, which is all justified by my self in one of my Books. (m) I shall therefore wave both these, and shew that we have no Sin, and consequently no need of Confession: And this may shew that we only worded the Matter otherwise in this Confession. And

Quest. *Do you Quakers believe, that you are come to such a State as to be free from Sin?*

Ans. 'We believe that Jesus Christ doth make us free from Sin, [and the Reason he gives is] *For in him is no Sin*; and we being made free by him, we are free indeed, so that we now [since turned Quakers] live by the Faith that is in him; and by our Faith in him we have obtained Victory over the World, the Flesh and the Devil, and in the Victory we are freed, and walk with Christ in the glorious Liberty of the Sons of God.

Quest. *Do you believe that you are so freed from Sin, as not to commit Sin whilst you remain in the Body, or that there can be such a perfect sinless State attain'd in this Life?*

Ans. 'We do believe that with God all things are possible; and we also do believe, that whosoever is born of God, doth not commit Sin, but is perfect as his Heavenly Father is perfect; and we do believe that such a State is attainable in this Life. (n)

Quest. *But do you hold an absolute Perfection at one Instant, &c.*

Ans. 'We say that the Saints have their Growth up into a perfect Man in Christ, as Christ himself had. (o)

Quest. *After all your Sins [of which your Neighbours know you are guilty as well as others] have you the Impudence to pretend to a sinless Perfection?*

Ans. 'What such as are in Darkness doth conceive of us it matters not; but many of us do witness, that Christ [meaning the Light within] hath done away our Sin, and in him we are compleat through Faith, in which we are perfect without Sin. (p)

Quest. *Whether none be accounted Righteous in God's Sight, in whom there is any Corruption or Failing, or who do not fulfil the Law, and answer every Demand of Justice?*

Ans. 'God doth not accept of any, where there is any Failing; or, who do not fulfil the Law, and answer every Demand of Justice. (q)

The Conclusion. *Oh! believe not the Priests, for their best Deeds are Forgery, their Assurances are naught, their Words are cancelled: The Law-giver hath viewed their Statutes, the mighty Councillor hath broken their Bonds asunder, their best Seal is but a Wafer, and what they seal is stol'n (r) from their Neighbour, and their Gatherings are crumbling, and mouldring like the very Dust, (s) which is their Meat, there they are, and for which they murder.*

But it hath been objected to me by the highest Professors, that the best of Men sin, and have their Failings, (t) whilst they are in the Body, and that the best Men that ever were, had their Failings, to their dying Day. To which I positively answer, That which is in the least fallible, cannot be sanctified, for that which sanctifieth is infallible, and it is impossible, that Sin and Fallibility can be joined to, or with him that is infallible; for all manner of Sin is evil, and cometh of Evil, and is of the evil One, who is fallible, as the fallible cursed Doctrine of Imperfection, and it is as him; for he (the Devil) is in it, and it in him; and he (the Devil) is the only Minister and Father of it, so that Imperfection is the Devil's Gift; Imperfection and Failings, and all People whatsoever that fail, tho' but in an evil Thought, is of the Devil. (u)

Thus far, my dear Friends, affirmatively. But I must now proceed to some negative Evidence, to confirm you in our ancient Testimony, and primitive Principles, which are now the same they were then, and that without any Variation or Change, as you have it in my Text. And

First, I never heard nor understood that any of our Friends and Brethren, in their dying Speeches, whether at the Gallows, when they were hang'd for Felony, as *Robert Letchworth*, *Christopher Atkinson*, and others, or upon their Death-Beds, ever made any Confession of Sin, or so much as said, *Lord have mercy upon me a Sinner.*

Secondly, I never heard any of our Ministers in their Meetings for Worship, nor have I myself ever made any Confession to God in our Prayers, or ever beg'd Pardon of God for Sin, or so much as said, *Lord have mercy upon me a Sinner, or us Sinners.*

Thirdly, I never yet read in any of our (so many Thousand Books Printed) Friends Books, or any one of them, that ever recommended the Practice thereof, or exhorted thereunto.

(m) *The Light and Life of Christ, &c.*

(n) *W. Smith's Catechism, &c.* p. 66, 67.

(o) *Burrough's*

Works, p. 27. (p) *Edward Burrough's Works*, p. 314. (q) *p. ibid.* 33. (r) *Oh! how their Indignation rises against the Clergy.*

(s) *The Scripture.*

(t) *See the Reason of their Fury against the Clergy.*

(u) *A word of Reproof to my Fellow Soldiers, seconded by the Testimony of Humphrey Smith*, p. 45, 46. Printed 1659. See Part IV. Sect. XXIII.

Fourthly, And as one single Instance (tho' I could give many) that I shall give you, that we have no Sin, (t) viz. *Samuel Cater*, who have been a Preacher amongst us, more than 40 Years, and well acquainted with both our Principles and Practices, yet when he went to bed to *John Everard's* Wife, he told her, It was no Sin; (u) Oh Friends! we are a sinless People, we have no Sin, no Imperfections, no Failings; no, not we: Who can say, black is our Eye?

Fifthly, This will I add, even a Challenge to all the Apostates, that ever went from us, as *Keith, Bugg, Crisp, Bridgman*, &c. whether ever they heard us, in any Meeting, or ever read in any of our Books, that ever we made any Confession of Sin, or ever begg'd God's Pardon? And that if they will do us Justice, I am sure they will answer, nay. But once more, I challenge them all to shew me one Book wrote by an approved Quaker, where ever we so much as recommended the Duty of making Confession of Sin, and begging God's Pardon, for sinning against him. And if they cannot do that, as I am sure they cannot, this must go for a good Negative Evidence, on our side. By all which, it may appear, that our thus approaching the Christians, in this our Book presented to the Parliament, which I have taken great Pains to defend, by shewing, that notwithstanding all these Questions and Answers in this little Book we presented to the Parliament, we are the same with our ancient Testimony; and that we only worded the Matter otherwise, as in the first Part of our ancient Testimony; to which I refer.

Friends, You that were sent up as Deputies by the Body of Friends, at your Return to your respective Counties, see that you take special Care for a speedy Collection for the Service of Truth: You are not unsensible how we are challeng'd, and that we are not able to abide a publick Conference by ocular Demonstration; but if you supply us with Money, which as it is the Sinews of War, so is it the Nerves of Heresie; and by wording our Matter otherwise, never doubt but we shall dazle the Eyes of such as know neither Head nor Foot of our Principles.

Secondly, I do charge you, in the Name of our Light within, that you never retract one Syllable of what we have wrote, for then down go our Infallibility. Nor yet condemn any point of our Doctrine, for then many that now have their Eye to us, will question the rest, and so leave us, hme, hme, Silent.

William Bingley comes in, with his infallible Testimony.



FRRIENDS, I cannot fully express my Joy and Rejoycing, and great Satisfaction in the several Testimonies, that I have heard this Day, respecting our ancient Testimony. But I also have a short Testimony to bear amongst you, which by no means I could pass by. And

First, Touching *William Smith's* Primmer, which have been largely spoken to. But here is another Primmer or new Book, subscribed by *George Fox, Junior, S. C. and H. S.* which I take to be *Stephen Crisp* and *Humphrey Smith*, which agree therewith. Printed 1682. Saying in the Epistle, This is a Fruit of the Plant of Righteousness given forth from the Spirit, for the removing such Books and Catechisms as are sprung up of the corrupt Tree, which are to be burned, p. 12. Such are Deceivers, who tell you the only way to come to the Knowledge of Truth, is by the Scriptures, p. 23. The Scriptures cannot bring you to the Knowledge of God and Christ, p. 14. Such are Deceivers, who call the Scriptures the written Word of God, p. 27. Therefore Children, ye should not seek out, p. 42. but keep your Minds within, p. 45. For the Light is that Prophet which all that will not hear him are to be cut off, Deut. 18. 15. Acts 7. 37. p. 54. Therefore wait in the Light within, that will learn you the Fear of the Lord, p. 81. Assemble your selves together, and wait every Particular in the Gift of God within, in the Light, and Belief in it, p. 82. And the Blood, which is the Life of Jesus Christ, you will feel cleansing you from all

Sin, and so you come into the Unity of God, and also his word within, p. 56, 63. concerning Original Sin. Verily I say unto you, Original Sin is nearer unto you than Adam, even the disobeying the pure Light of Christ, wherewith he hath lighted you, which makes manifest unto you, what ye should do, and not do, and who obey this, it will lead them to that which was in the Beginning, before Original Sin was, p. 62. By what is done in thy own self, and not by that which was done by another long ago.

(t) See Part IV. Sect. XXIII. Page 349, 350.

(u) See Part I. Preface, p. 23.

Thus,

Thus, my Friends, you see that all our Righteousness and Salvation depend in obeying, and believing in our Light within; and that we are not concern'd about the Sin of Adam: I shall not Paraphrase upon the Particulars, that being done on *W. Smith's* Primer and Catechism already, and which may serve to construe this. But

Secondly, Why Friends of late have deny'd, that we at first sprung from the Ranters, I cannot tell: I am sure our ancient Friends, *George Fox, Richard Farnsworth, Edward Burrough, &c.* speaks honourably of them, saying, *There was a pure Seed in them, they had a pure Conscience, that they did run well, were tender-hearted, made Conscience of their way, zealous for Truth, only they run out a little into Pride, (as some do among us, but that's no Sin), but there are many among them more upright, and sincere towards God, than the London Ministers, &c.* (a) I say, since our Honoured Friends have spoken more of their Praise, than ever they did of any Christian Society; why we should be so shy of owning them, I cannot tell, especially, since we hold the same Principles; For did they profess a sinless State? So do we. Did they hold that there was nothing in Man, but God or the Devil? So do we. Did they deny the Authority of the Scriptures? So do we. Did they deny the Humanity of Christ? So do we. Did they deny the Divinity of Jesus? So do we. Did they deny a Trinity of Persons in the undivided Divine Essence? So do we, and damn them to the Lake and Pit, with the Ministers that defend that Doctrine. Did they say the Soul is a part of God? So do we. Did any of them say that they were equal with God? So did our Apostle *G. Fox*. Did they hold that the Light within was God, yea, the Eternal God that made Heaven and Earth, and that besides it there is none can save? So do we. Did they deny the Resurrection of the Body? So do we. Did they deny the Locality of Heaven and Hell, otherwise than what was within them? So do we. Did they deny Jesus to be Christ? So do we. Did they deny Magistracy, and Subjection to their Laws? So do we. Did they deny Water-Baptism? So do we. Did they deny the Lord's Supper with Bread and Wine, and call it the Cup and Table of Devils? So do we. Did they hold it lawful to do servile Work on the Christian Sabbath? So do we. Did they cry down the publick Ministry, as Witches, Devils, Sorcerers, *Baal's* Priests, and that chiefly because they preach'd out of the Scriptures? So do we. Did they deny the whole of the Christians Religion? So do we. Did they bid People believe in their Light within, as the Object of their Faith, Adoration and Worship? So do we. Did they preach from a Light within to a Light within; and that **GOD** should worship **GOD**? So do we. For thus saith *George Fox*, *All the Ministers of God spake from the Light, and in the Light, one Light. The Saints God and Christ all come up to be one Light.* (b) Again, *To the Light in all your Consciences I spake, which is honest of God.* (c) Again, *A pure God must have pure Praise; God praises God; His Praise and Worship for ever and ever is from thee unto thee; Praises, Praises to the Immortal God, from thy pure Seed in me.* (d) *From the Royal Seed to the Royal Seed.* (*) Now since all this agrees with the Ranters, and Friends have so commended them, above whatever they did the Christians, I marvel why we should be so ashamed to own them, especially, since their Doctrine and Practice do so well agree with our ancient Testimony. But

Thirdly, I have a few Words spring in my Mind, touching our sinless Perfection, which hath been so excellently prov'd this Day from our Holy Scriptures, given forth by our Divinely Inspir'd Friends, and as such, of greater Authority than the Bible. Oh! Friends, Magnified for ever be our precious Light within, which hath thus set us free from Sin and Imperfection, and enabled us to make a perfect Obedience to the Law, and to answer every Demand of Justice, as hath been prov'd. Oh! Friends, I cannot but praise and magnify our Light within, which hath thus highly exalted us, above the Patriarchs, above the Prophets, above the Apostles, above the primitive Christians, Saints and Martyrs, in all the Ages of the World: O magnified be our Light within, saith my Light within! For they all complain'd of Sin and Imperfection, made Confession, and begg'd God's Pardon; and of which we have no need: Yea, do but read the History of the Lives of *Jacob, Isaiah, Jeremiah, Job, David, Ezra, Nehemiah, Solomon, Daniel, St. John, St. Paul, Thos. Bilney, W. Bradford, Dr. Barnes, M. Luther, St. Augustine, &c. sic. de ceteris*; (e) and you will see how they complain'd of Sin and Imperfection: And if we go but under the Steeple-House Windows, or the Protestant Dissenter's Meeting-House Windows, we shall hear a general Complaint of Sin, and a frequent making Confession thereof, and begging of God's Pardon

(a) *Fox's Journal*, p. 102. *Saul's Errand*, p. 2, 9. *A Word from the Lord*, p. 13. *Edw. Burrough's Works*, p. 646. See Part II. p. 299. (b) *News coming up*, p. 27. (c) *The Trumpet of the Lord Blown*, &c. p. 2, 5. by *Jai. Parnel*. (d) *A Short but Strict Account*, &c. p. 19, 21. (e) (*) *A General Epistle to the Royal Priesthood*, by *Geo. Fox*, p. 9. (c) *Gen.* 32. 10. *Isaiab* 64. 6. *Lam.* 3. 42. *Job* 7. 20. *Psal.* 38. 18. 51. 2, 3, 4, 5. *Prov.* 20. 9. *Eccles.* 7. 20. *Ezra* 9. 6. 15. 10, 11. *Nehem.* 1. 5, 6, 11. *Dan.* 9. 4, 5, 20. *John* 6. 23. 1 *John* 1. 8. *Rom.* 7. 19, 21, 24. *1 Tim.* 1. 15. *Matth.* 6. 14. *Luke* 11. 4. *Fox's Acts and Mon.* p. 467, 468. 1167. *Dr. Baras's Works*, p. 254. *M. Luther's Comment. upon Gal.* p. 36. *Augustine*, p. 95.

for the sake of Jesus Christ, that suffer'd on the Cross at *Jerusalem*, relying upon his Righteousness wrought wholly without them for their Justification, and praying for the gracious Influences of his Blessed Spirit, for their Sanctification: All which we have no need of. *High, hough, ha, ha, silent.*

John Whiting comes in, with his Infallible Testimony.



OH! Friends, Friends, I have sat under a Burthen for some Hours, and with much Patience have waited for an Opportunity to ease my self; for I have also a Testimony to bear this Day amongst you, and that chiefly to ministring Friends.

1. And first, That we are the true Church, and ordain'd so to be, before the World began, and that without the least Spot of Sin, or Wrinkle of Imperfection: And as such, I testify this Day, that there is not to be found amongst us one Hypocrite. (a) And this I will add, That a Man may as soon find a Sinner amongst us, as one single Hypocrite; and therefore you must believe so, as this the true Church believes, or else it is both a Folly and Hypocrisie to profess your selves Members thereof, (b)

2. The next thing that I am to inform you of, is, to follow my Example, as I have followed *George Whitehead's*, and he *George Fox's*, viz. in all Contests with the Christians, to word the Matter otherwise than you mean; as for Example, when *George Keith* challeng'd us to a publick Conference at *Turner's-Hall*, in order to give us a fair Hearing: This we refus'd, for that we knew we could not justifie our Principles; but then I put forth a Book, (c) where I tell my Reader, *That all we desire, is a fair Hearing in our own Defence, from our own Mouths and Books.* Now, Friends, all this was granted

by *George Keith*; but my Meaning was, that my Reader should take my Glosses, and partial Defences, instead of what was fair and impartial.

3. I therein proceed to collect about 8 or 10 of the Charges the Christians laid to us, and which we know to be true, and for which Reason we refus'd the said Conference with *George Keith*, answering the whole thus: *All which the Lord knows is grossly perverted from our right Sense and Meaning.* Mark, the Mystery lies in these Words, *Our right Sense and Meaning*, as I shall afterwards reveal to you; for tho' to the World we speak in dark and obscure Words, yet to you it is meet the Mystery should be revealed.

4. The next thing I had to do, was to lift up my Voice, and cry, *Victory, Victory*, telling the World, that *Francis Bugg*, the *Deptford Baptists*, the *Athenian Authors*, all vanquish'd and put to Flight, yea, that the Author of the *Snake in the Grass*, the *Norfolk Clergy*, not only fairly encounter'd, but also defeated; yea, the *Baptists*, &c. *Hicks* and *Faldo*, lost Ground, when alas! my Beloved, I was not unsensible, at that time, how their Works stood firm, and as so many Monuments of their Victory over us, and that we have so lost Ground, as that we, I say We, who of all People, were the greatest Challengers to Disputes of any People upon Earth, yet we now dare not shew our Heads in a publick Conference, nor by ocular Demonstration defend our Principles. This being the State of our Case, it highly stands us in hand to be very wary, and not venture a publick Conference, no, by no means.

5. But, my Beloved, I have this Day a Testimony to bear, and especially to you my Brethren, who are in the publick Service of the Church, and Messengers sent forth to convert the World; and it is chiefly to unfold unto you our ancient Testimony, and to make known to you our Primitive Principles; that so, you may be the better arm'd to defend your selves: But before I proceed, I foresee an Objection, necessary to be answer'd.

Object. Possibly some of you may say to me, That if neither *Papist*, *Protestant*, *Apostate*, nor all the Sons of *Adam*, nor the Devil himself can know either Head or Foot of our Principles, as our Apostle *George Fox* teaches, How shouldst thou? *Whom makest thou thy self?* *John 8. 53.*

(a) *A Rod to drive out the wild Boars*, &c. p. 13, 14. *The Restor corrected*, &c. p. 79.

(b) *The Apost. Incendiary*, &c. p. 17.

(c) *Judas and the Chief Priests*, &c. Pref. p. 1, 2, 3, 4.

Ans. I grant this Doctrine to be sound and Orthodox. But mark, **I** that speak am neither Papist, Protestant, Apostate, a Son of Adam, nor the Devil; mark, **I** that speak through this Body of Flesh, which was prepar'd for me, am the Man Christ, that was crucified in the Days of Adam, as I shall prove by Parity of Reason from the Doctrine of our Inspired Prophets. And

First, Thus said James Parnel: *To the End of all Disputes and Arguments I am come, for before they were, I am.* (d) Now we know that there were Disputes and Arguments between the Herds-men of Abraham and Lot, long before James Parnel was born, as to the Flesh, but the Light in him, was, the **I am**. As when Jesus answer'd the Jews, John 8. 58. *Verily, verily, I say unto you, before Abraham was I am.* But

Secondly, In the Introduction to George Fox's *Battle-door*, he thus saith, *All Languages are to me no more than Dust, who was before Languages were.* (e) Now we all know that the Languages were confounded at the Building of Babel, which was long before George Fox was born, as to his Flesh, or Earthly Tabernacle. But that which spake in him, and through him, was the Light within him; and as he explain'd himself elsewhere, May not the Light within, which is the Way, the Truth, and the Life, speak where he is manifest? So that it was the Light within, the Way, the Truth, and the Life, that was before Languages were, and this is sound Doctrine according to our ancient Principles. Again,

Thirdly, To prove that it is Christ that speak in us, and that his Name on that Foot belong to us, as well as to the Person that suffered at Jerusalem: Hear what our Ancient and Inspired Friend Isaac Pennington saith, *viz. Is not the Substance, the Life, the Anointing, called Christ, where ever it is found? Doth not the Name Christ belong to the whole Body, and to every Member in the Body, as well as to the Head? So that the Name is not given to the Vessel (that suffer'd, &c.) but to the Nature, (whether in him, or in us, &c.) to the Heavenly Treasure, to that which is of him in the Vessel.* (f) And

Fourthly, To put all out of doubt, hear what our Prophet William Dewsbury saith to the Point in hand, wherein he is very express. Speaking about our Womens Preaching, he thus saith, *What Woman is it that is not permitted to speak in the Church? Is it she that is come to have Christ's Head in her? Why then may not the same Spirit of Prophecy, being Head in the Woman, speak? Is not Christ the Husband? Is not the Church his Spouse? Is not he the Husband of the Males, as well as of the Females? Are not the Priests and Bishops the Women, who are to be silent? But Christ the Husband being Head in the Male and Female, is one; and it is he, the one in all, both in the Male and Female that speaks: And the Male, as well as the Female, is that Woman that is not to speak, who hath not learned Christ, and is not made subject to him. But such who have learned Christ, whether Male or Female, Christ may speak in them, and then it is not the Woman that speak, but the Man Christ that speaketh in the Male, and in the Female.* — But the Priests are blind, and cannot see what the Woman is that is not permitted to speak in the Church. (g) I might also add, That Christ is come in our Flesh, as he did in Jesus born of the Virgin. (h)

Thus, my Beloved, I have prov'd from four of our Prophets, that tho' I be neither Papist, Protestant, Apostate, a Son of Adam, or the Devil, yet I may know both Head and Foot of our Principles; and therefore I beseech you to suffer a word of Exhortation and Information from the Light in me. For as our Brother Rich. Crane saith, *A pure God, must have pure Praise, GOD praises GOD; His Praise and Worship for ever and ever, is from thee unto thee: Now if you cannot read this, let your Mouths for ever be stopped.* (i) But, my Brethren, I hope better things of you, I hope you can read Scripture within, (i) as George Whitehead teaches, so give ear to my Exhortation.

Friends, when you come to your respective Homes, spread your selves, and lift up your Voices like Trumpets, and shew the Christians their Folly, in believing in that outward Person, a Man they never saw nor knew, and shew them their Folly in following the Priests, who tell them of his Miracles, Baptism, and Supper without them, and of disputing about his Person, as our Brother Humphry Smith saith. (k)

2. Tell them boldly, that we are the One only true Church, and that we differ from them in the Root and Foundation; for tho' both Papists, Prelates, Presbyters, Independants and Baptists, hold Faith necessary in that outward Person that suffered, &c. Yet that we deny their whole Religion and

(d) James Parnel's Works, p. 199.

(e) See G. F.'s *Battle-door* and *Saul's Errand to Damascus*, p. 8. (f) *A Question to Professors, &c.* p. 27. (g) *Some Principles of the Elect People of God called Quakers*, p. 95. of which this is one principal Principle. (h) *The Son of Perdition*, p. 10. News coming up, &c. p. 35. *The Good old Way, &c.* By Amb. Rigg, p. 27. (i) *A short, but strict Account, &c.* p. 19. (j) *The true Light expelling the foggy Mists*, p. 1, 4, 5, 7. See Part II. p. 126. (k) *To all that want Peace, &c.* p. 10, 11. Part V. p. 266.

Worship, and testify, That all that preach Christ without, and bid People believe in him, as he is in Heaven above, are false Ministers, therefore exhort them to turn to within, for our Light within is Christ the Son of God, in which alone is Salvation; (l) why then should People look so much at, and believe in a Person they never saw nor knew?

3. Again, ask them, saying, Is this your Saviour, whom ye profess, and say he will never set you free from Sin here? So the true Christ of God ye are ignorant of, whom we witness to have set us free from Sin and all Imperfection; and are ye not disputing for your God and Christ, who have not saved you from Sin, nor never will; Who would take part with such a God, and Christ, and Gospel, if they were not ignorantly zealous and blind? And how can it be otherwise with you, who deny the Light within to be sufficient, and oppose them that witness it, and believe in it? Therefore look about you and beware, for your Image of Faith in your dead Christ will not save you; the Light sees your Christ, whom we deny; your Christ is a mock Christ, a dead Christ, and this Christ you believe in, and here is the **Mystery of Iniquity hid.** (m)

4. Speak to them in the Name of our Light within, saying, Ye fight against me the Light and Life in you, but **I'll** make you know, That **I** the Light am a consuming Fire: **I** matter not what Name you are call'd by, whether it be King, Protector, Prince, Noble, Duke, Lord, Judge, Justice, Parliament, Lawyer, or Gather'd Churches, Army or Gentry, Mean Men or Beggars; **I** the Light made you all of one Blood; **I** form'd you all of Dust; **I** breathed into you the breath of Life, p. 6. **I'll** burn within and without; **I'll** strike with Astonishment; **I'll** bring Plagues within, and Plagues without, until **I** have destroy'd all you mine Enemies, who will not own me the Light within; **I** the Light will overturn Kingdoms and Nations, and Rulers of all sorts, and Gather'd Churches, which will not own me the Light within **I'll** tread you like Mire and Clay in the Streets; and **I'll** make you know that **I** the Light am the true Eternal God, which created all things, and that by **Me** the Light within, all things are upheld; and that there is not another besides **Me** that can Save. And (my dear Friends) whatsoever you suffer for my sake, **I** will be your Reward, and **I** will be your Dread, and you shall be the Dread of Nations, and **I** will Reign over you, and you shall Reign over the World; and even as **I** am, so shall ye be also, (n) that is, Eternal Gods. And, my Beloved, by way of Confirmation, hear what another of our Prophets, Edw. Burroughs saith, in his Declaration, &c. viz. We are Dreadful to the Wicked, [meaning the Christians, for among us there are no Wicked, as you have heard] and must be their Fear; for we have chosen the Son of God [i. e. our Light within] to be our King, and he hath chosen **Us** to be his People; And he might command Thousands and Ten Thousands of his Saints at this Day, to fight his Cause; He might lead them forth, and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors; but yet (adhuc) his Kingdom is not of this World, neither can we yet (adhuc) believe that he will make use of us in that way, though it be his only right to Rule in Nations, and our Viceroyship to possess the uttermost Parts of the Earth; but for the present [viz. until we be strong enough] we are given up to bear and suffer, &c. (o) And, Friends, in p. 14. *ibid.* there is this weighty as well as wary Caution, viz. And as Righteousness doth appear in any, we are ready to join with it in our Prayers and Desires, yea, and otherwise, when ever it shall appear, and we shall rejoice therein, and add our help thereunto, that it may prosper, for the establishing Righteousness in the Earth, our All [that is Life and All] is not dear unto us, though hitherto we have been silent, and not medled with this Party or the Other, but the time appears not to be yet, for Men are yet too wise in their own Wisdom, &c.

And, my Beloved, to shew you that our ancient Principles hang like a Thread, even upon our Light within, take this Answer and Question from our ancient Friend William Caton, viz.

Quest. Canst thou tell me to what end the Quakers were raised up?

Ans. Yea, that God might manifest his Eternal Power in them, by which the World shall be overturned. (p)

Now, my Friends, if any in this Meeting should object and say, That we have many Books that are writ by our Friends against Fighting, &c. How shall this be justified? To which I Answer, Even as all our Books may, viz. By contrary Testimonies, viz. John Fiddiman, one of our present Teachers, with five other of our Brethren, saith, That after the Authors of Books are dead, and Thirty or Forty Years expir'd, their Books can set no Measures or Bounds to us. (q)

Again, as our own Books are no Rule to us, so as to set Measures or Bounds to us; no more are the Scriptures, or the Practices of the Prophets, Christ, or his Apostles; for which hear our

(l) Part IV. p. 271.

rough's Works, p. 101. See Part IV. p. 306.

(m) A Call and Warning to Priests, Professors, &c. p. 20, 25, 30, 31. Burroughs's Works, p. 101. See Part IV. p. 306.

(n) The Words of the Everlasting and True Light, who is the Eternal and Living God. By George Fox Jun. See Part IV. Sec. XX. p. 314.

(o) A Declaration from the People call'd Quakers, to the Distracted Nation of England, &c. Written by E. Burroughs, and Subscrib'd by Fifteen of their Grandees. Printed 1659. p. 8, 9. left out in the Reprint of his Works.

(p) The Moderate Enquirer Resolved, &c. p. 1, 2. Printed in Octavo 1658, and in Quarto 1671. See it more at large Part I. p. 4.

(q) See Part II. p. 72. at large quoted out of their Book, A Defence, &c.

Prophet

Prophet Burrough, viz. I do affirm that the Scripture is not the Saints Rule. — For we walk not by the Example of the Servants of the Lord without us. (r) Again, That you may see, that by our Practice we condemn in others what we actually do our selves, with respect to our suing for Favours of the Government; and yet we are always the same, both unchangeably, and infallibly so, viz. What, have you Ministers lost the Lord to be your Strength, that you must flee for help to Men? Must they make Laws to Establish you? Is not this the Whore that rode upon the Beast, and that the Beast carries? (s) For the Papists cries Help, help, Higher Powers, or else my Mass will go down. Help, help, Higher Powers, cries the Episcopal, or else my Common Prayer will go down. Help, help, Higher Powers, cries the Presbyterians, or else my Directory will go down. Help, help, Higher Powers, cries the Independants, or else my framed Faith will go down. Help, help, Higher Powers, cries the Anabaptists, or else my Eleven Days Work at the Savoy will down, and we shall not stand. Are not you all ashamed, and do you not thereby shew that you are naked, and out of the Power the Apostles were in? Now, my Brethren, if you do but come into the Commons Lobby at Parliament-time, you may often see Twenty of us crying out, Help, help, Higher Power, or else we go down, and that to one Episcopal, Presbyterian, Independant or Baptist. Now some would be ready to ask us, as we do them, saying, Are not you Quakers ashamed, thus to upbraid all sorts of People, for saying Help, help, Higher Powers, and that as a sign they had lost the Lord to be their Strength, and forc'd to flee for help to Man, &c? Since they may often see Twenty of us to One of any of the other sort, crying out, Help, help, Higher Powers, &c. Is it not a sign that we have lost the Lord to be our Strength, that we must flee for help to Men? Must they make Laws to Establish us? Are not we this Little Whore that is now riding upon the Beast? Are we not ashamed to appear thus Naked? Why, Friends, let them ask so if they will, here's nothing can make us ashamed, Praised be our Light within us, who hath broke all Bonds, so that neither Precept, Practice, or Precedent, either in our own Books, our own Sayings, or the Scriptures, nor the Practice of the Saints therein recorded, can be a Rule to us; And why? Our Light within is our Rule, all hang upon that, in which alone is Salvation, that being our King, p. 15. *ibid.*

Thus having cleared these doubtful Things, which otherwise may make some of you question the Sincerity of our Friends Intention: I proceed to my Exhortation to you my Brethren in the Ministry, which lies most upon me at this time, viz.

You know, my Brethren, at the beginning of my Exhortation, I shew'd you what we believ'd to be the true Christ, viz. our Light within, and what Christ we did not believe in, namely, the Person that suffer'd at Jerusalem; and to confirm your Belief, I told you, That all that preach Christ without, and bid People believe in him as he is in Heaven above, are false Ministers; but those that preach the Light within to be Christ, are true Ministers; and that this was an infallible Rule to know the true Ministers from the false. And furthermore, I shew'd you that the Christians Christ, as here describ'd, is the false Christ, a dead Christ, a mock Christ, an Idol, and that the Mystery of Iniquity was in believing this outward Person, that suffer'd at Jerusalem, to be the true Christ, a Man afar off that you never saw nor knew. And therefore thus says George Fox, our Elder Brother, and Holy Apostle and High Priest of our Profession, viz. *I'll break in pieces; I'll make Nations like Dirt; I'll tread tread them into Mire; I'll make Religions, Professions, Teachings, Multitudes and gather'd Churches; I'll make Mire of them; I'll make Mortar of them; I'll make Dirt of them, ye Notionists; I'll whirl you under Hail-stones; Vials, Plagues, Thunders, Woës, Judgments, and Torments are come amongst you; and all your preaching, and all your praying, and all your reading, and all your singing, and all your expounding the Letter, and all your Churches, and all your Worship, and all your Teachers, and all your Baptisms taken out of Scripture; all this is for the Fire; your Professions must be gathered in Bundles and cast into the Fire, &c.* (t) I shall add but one Instance of our ancient Testimony more at this time, and that chiefly, because it doth so well and exactly agree with our primitive Principles; you see what our Prophet Geo. Fox says touching all the Professions of Christianity: And now you shall hear what our Prophet Will. Dewsbury saith, with Relation to such as believe in Jesus of Nazareth, and defend his Holy Gospel, viz. *And in the close of thy Book, thou say'st we deny the Scriptures, as to the Ends they were intended; That we reproach the Ordinances and Institutions of Jesus Christ, under the Notion of Heathenish Worship, inconsistent with the Kingdom of God, which is answer'd to, and the Truth clear'd against all thy Reproaches; and the God thou [John Timson] art pleading for, cannot Crown thee with Honour in the Day wherein the living God will exalt his Sons, (i.e. the Light within.) Then shall the God, whose Worship thou art pleading for (i.e. the God of Abraham, the God of Isaac, and the God of Jacob) be confounded, and Confusion and Shame shall*

(r) Edw. Burrough's Works, p. 50, 58.

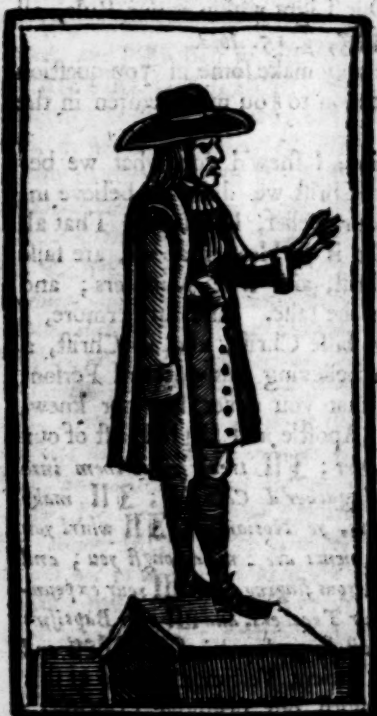
(s) An Epistle General to the Royal Priesthood, from the Movings of the Spirit to the Scatter'd Saints in New and Old England, Germany, Holland, Ireland, Scotland, Barbadoes and Virginia, to read. By George Fox, p. 8. Printed 1660.

(t) The Pearl found in England, &c. by George Fox. Printed 1658. p. 15, 16, 18.

Stop thy Mouth: And if this comes not to pass as is declar'd, then say the Lord hath not spoken by me. W. Dewsbury, (u)

Now, my Beloved, you may clearly see that we do not only differ in the **Root and Foundation** from the *Papists, Prelates, Presbyters, Independants and Anabaptists*, as our ancient Friend *James Jackson* hath taught, (w) but also in the **Root and Foundation** from the *Patriarchs, Prophets, Apostles, primitive Christians and Martyrs*, from the Beginning of the World to this Day; and that as *Father Penn* saith, *George Fox* wrote after no Man's Copy, (except *Lucifer*) so he was an Original. And also, That the Controversie is manifest to be, between the Christians and us, Whether *Jesus of Nazareth* be *Christ the Son of God*, as they profess, or the *Light within* be *Christ the Son of God*, as we profess? So that I shall conclude with this brief Exhortation; 1st. That you never consent to a publick Conference with *Francis Bugg*, but give him such an Answer as I did, when he challeng'd me. (x) 2^{dly}, That you never Retract any Word or Syllable wrote by our ancient Friends, from the Spirit or Light within them, which as our Brother, *George Whitehead*, hath taught, is of greater Authority than the Scriptures. 3^{dly}, That you hasten up the Collection, that we may be enabled to print Books, 10 or 12000 of an Impression, to give away to Members of Parliament, and all others that may be of use to us. And, 4^{thly}, That any who may have occasion to write in Defence of our Holy Profession, would often peruse the first Branch of this Sermon, and to take their Measures from it, and then never doubt but we shall so hide both our selves and Principles, (y) that as our Apostle hath learnedly said, *Neither Papist, nor Protestant, nor Apostate, nor all the Sons of Adam, nor the Devil himself, shall be able to find out Head or Foot of our Principles.* Ha! ha! high! hough! hme! hme! silent!

Now comes Benjamin Bealing, with a Psalm, or Hymn of Thanksgiving.



FRRIENDS, let us sing a Psalm of Praise to our Light within, as you find it in p. 45, 46. of our Prophet, *Josiah Coale, The Whore Unveil'd, &c.*

For it's the Day of Vengeance great, of our Almighty God,
He'll do to thee as thou hast done, thou can't escape his Rod.
The Holy Prophets in their Day, foretold these things of thee,
Which to our Consolation we hope to live and see;
For Jeremiah he foresaw, thy Desolation great, (b)
And said, an Army great should come, that should give thee defeat;
Yea, vacant, wast, and desolate those Mountains must be laid,
And be no more inhabited, for so it hath been said: (small,
Wherefore lament, and howl they must, and mourn both great and
And cry Alas! alas! for now is come thy sudden Fall;
For thou hast sitten in thy Pride, like as a stately Queen,
And said within thy Heart and Mind, thine End should not be
seen;
Yet Woe and Sorrow, great and sore, will swiftly thee surprize,
And all thy Expectations will fail before thine Eyes. (sore,
When Death and Famine comes on thee, with Mourning great and
This will predict thine End to thee, who never shall rise more.
The Cause which doth provoke the Lord, to pour his Judgments great
On thee, is thy Deceit and Pride, and Witchcrafts,
which are great;
And also thy Idolatries and Whoredoms, which are many,
This doth provoke the Lord to Wrath, and his Anger will not carry:
Wherefore look for it, and expect that it will surely come,
For God hath said it, and it must accordingly be done. (c)
Josiah Coale.

(u) William Dewsbury's Works, p. 146. See Part II. p. 128. (w) See Part IV. p. 271.
(x) Part V. p. 484, 485. Lest our Books of Divine Inspiration come to the Flames, as they did at Sleaford in Lincolnshire.

(y) See also Part IV. p. 307. where we deny both Law and Christ without, and worship our Light within.

(b) Jer. i. 14. (c) Written in Bridemeth, near Lanston in Cornwall, the 14th Month, 1664.

George Whitehead's Conclusion, by Damnation and Prayer.

FRIENDS, I am greatly refresh'd with the Testimonies of my Brethren, *John Whiting, William Bingley, Benjamin Bealing, &c.* since I find you are steady to our ancient Principles. You know, Beloved, that we first of all began with the Priests, and against them from first to last our Spirits were fill'd with Indignation; (a) and the first or chief Occasion we took against them was for taking a Text of Scripture (that Serpent's Meat) to preach out of, and that the World may see we are the same now, and that in every part of our holy Testimony, we were in the Beginning; I shall conclude in the Words of our ancient Friend *Richard Crane*, p. *ibid.* viz.

'Go to now, ye Merchants of *Babylon*, who are now bringing forth your Moath-eaten Ware (b) to the People. First, You have a Prayer call'd Common, and indeed so it is; then there is a getting-up into a thing call'd a Pulpit, and there is a Prayer as an Exordium to the Preachers Oration, then a Verse taken out of the Scripture to be his Theam or Text, and then he raises Doctrines, Uses and Applications, and so an Hour puts an end to that Market, where this Medicine for the Soul-cure is sold, and the Sale of it is much more abominable than the thing it self, [took out of the Scripture] if possible; I, and many Thousands have left dealing in your Moath-eaten Ware: And this I speak to your Torment; and though you gather some heat from the Sun that is newly risen, (c) and from it receive some small Vigour, and like the Insects and Reptilia of the Earth, who creep out of their Holes, as they feel the Suns warmth; by which they are vivified and made strong. But there is a Cup prepar'd for you, being mixed with Plagues, Woes, Miseries, Sorrows, Torments, and Eternal Burnings, and a treble Portion thereof is to be given to you; and where is your Example in Scripture for your running to the Powers of the Earth, and crying unto them for help, help. (d) Now, there were other Orders of Priests beside *Aaron's*, as *Baal's* Priests, Priests of the Grove, and *Jezebel's* Chaplains, which drew the same Breasts that you do: The Scripture make mention of blind Guides, and why blind? Because they could not see him who was come in the flesh or figure: Surely, Hell hath enlarg'd her Mouth wide for you, but the Light is risen in People, which hath laid open your Cheats, and rips up your deceitful Coverings, and turns your inside outward. (e) I speak not this only of you Prelaticals, but I speak of all, and all Orders whatsoever that own not the Light within; you are all discover'd to be as you are, viz. Anti-Christ, Deceivers, Sorcerers and Wolves: Therefore **Flames, Flames, Flames**, are prepared of the Lord to consume you as dry Scrubbe. Oh! What shall I say concerning you, God's Everlasting Decree is sealed against you, **Burnings, Burnings, Burnings**, with unquenchable fire, is your Portion from the Lord God: Howl, howl, Hircling Priests of all Orders, for the Wine-press of God's Wrath is never to be trod, into which you are to be cast; for the Lord God hath spoken it: Yea, a treble Portion of the Plagues of God Almighty are you Priests to have above all others, &c. (f)

Let us Pray.

Just, Holy and True art thou God Eternal, that hath thus judged; and thy Judgments are Holy, Just and True; Praises, Praises from the pure pure immortal Seed in me, and all thine, be given unto thee for ever: A pure God must have pure Praises. God praises God; his Praise and Worship for ever, and ever is from thee unto thee. Oh! Dreadful God, must it be so, that thy Decree which thou hast sealed, must come to pass, and be fulfill'd in this Generation of Priests, and must these fill up the Cup of their Great Grandfathers, Bonner and Gardner, &c. by pouring out the Blood of thy dear Lambs, [who are without Spot of Sin, or the least Wrinkle of Imperfection, and so no need of any Confession thereof, or begging God's Pardon] if so, thy Will, Infinite God, be done, and glorify thy self in what thou hast Decreed, Eternal God, for thou art worthy to be feared, honoured, and glorified of all thy dear Lambs, for ever and ever, from thee unto thee. Amen. (g)

Thus, my dear Friends, I have cleared my Spirit at this time, and that according to our ancient Testimony, given forth by our Apostle *George Fox*, in the Year 1653. in his Book call'd *Truth's Defence*, &c. printed at York; wherein he tells the Priests, saying, *We have no Prayers for you, but for your Destruction.* And so, dear Friends, let us adjourn this Meeting until the next time call'd *Whisfunside*: And O that this Sermon were printed in a Book, that so you might look upon it, and often peruse it, for your Comfort and Consolation, as well as Information, and

(a) See Part IV. p. 262.

(b) The Scripture.

(c) The Restoration of K. C. — II.

(d) The Quakers are now become Examples, look into the Commons Lobby every Session of Parliament.

(e) Look at home, and see if your inside be not turn'd outward.

(f) A short but strict Account taken, &c. by Richard Crane. Printed 1660.

(g) Ibid. p. 19, 21.

especially

especially the first Branch of our ancient Testimony, call'd *The First Part*, and my Brother and Fellow Labourer *John Whiting's* General Exhortation; together, with his excellent Method laid down in his Four Particulars, which gives the Knowledge of our Principles. Friends, It is late, and I grow old, and am much spent. Farewell.

POST-SCRIPT.

Christian Reader,

I shall conclude this Head in the lively Testimonies of some Learned Divines and Zealous Ministers of the Gospel, in Oliver's Time: First, Mr. John Timson wrote a Book in 1656. intitled *The Quakers Apostacy, from the Perfect Rule of Scripture, &c.* In the Close of which Book he thus saith, p. 94. I see (saith he to the Quakers) you want not for Impudence to face out any thing, to asperse and make odious those that are better than my self; yet I know that my Record is on High, that out of the Integrity of my Heart, and Measure of Light received, I have writ what I have published; and if this be to be Vile, I am resolved to be more Vile, since it is for God, and the Salvation of poor Souls intangled under this dark Temptation, under the specious pretence of Ministers of Christ. What Civility or Christianity can I expect from those that have deny'd the Holy Scriptures, as to those Ends for which they were intended? And reproached the Ordinances and Institutions of the Lord Jesus, under the Notion of Heathenish Worship, Outward Observations, and Traditions of Men, inconsistent with the Kingdom of God, which Reproaches reflect upon the Author and Inspirer of Scripture-appointments, which is the Spirit of God; and to be reproach'd by those that are the Reproachers of God and his Worship? Whilest I am defending him to my Power, will be my Crown and Honour, when Confusion and Shame shall stop the Mouths of his malicious Enemies. (a)

Now hear their Prophet Dewsbury's Reply to this learned, laborious and zealous Christian and Minister of the Gospel, viz. The God thou art pleading for cannot Crown thee with Honour, in the Day wherein the living God will exalt his Son, and clear the Innocency of his People; then shall the God, whose Worship thou art defending, be confounded, and Confusion and Shame shall stop thy Mouth; and if this comes not to pass as is declared, then say the Lord hath not spoken by me.

Christians (says Mr. Timson) look about you, for the Devil was never so bold as now; and I think there is more of the Devil, in so few Lines, than ever were writ by any Man before: Was there ever such an abominable thing asserted among Christians before?

To which, with respect to the Quakers Doctrine, collected from their Books in this Section, let me add the Testimony of another Learned Divine, in his Book, stiled *The Great Mystery of Godliness and Ungodliness*; the one open'd from the Scripture, the other from the Quakers Writings, unfolding the delusive manner of their Arguings, answering Books, &c. In both which their chief Endeavour is, to conceal themselves, and their Opinions from being known. By Ralph Farmer, printed 1655. viz. Reader (says he) let's make a stand awhile, and consider; What saist thou? Is not here a Mystery of Iniquity? Is not here the Head of the Serpent, that old Serpent? Is not this the Tail of the great red Dragon, that draws and casts down a third part of the Stars of Heaven to the Earth? Nay, Is not this both Head and Tail, and Body and All of that Arch-Enemy of God's Glory, and Man's Salvation? Is not here (by the Quaker-Doctrines collected in this Section) a deadly Blow given to the whole New Creation, Head and Members, Christ and his whole Body? Nay, Is not here proud Luciferian Violence, attempted against the most High and Glorious Majesty of God himself? The Truth is, (Christian Reader) here is an Axe laid to the Root of all reveal'd Religion. Now, Reader, if thou be'st a Christian, what saist thou? Where was this Mystery of Iniquity hatcht think'st thou? Could any less than all the Devils in Hell keep a Conventicle (like this) to contrive and plot this black and bellish Treason, against the Majesty of God, his Son Christ, and the Holy Gospel? (b)

And since thus it was in 1655. as their own Books testify, and the Testimony of the most pious and learned Clergy in that day avouch, and their own late Prints tell us, That they blush not publicly to declare, that their Principles now are the very same they were then, and that in every respect: How comes it to pass, that of late, we hear so little of this Discourse in the Pulpits, and from the Pens of those that yet write vigorously against the Socinians? &c.

I remember a Story in Bishop Latimer's Sermon, before K. Edw. VI. as in his printed Sermons, p. 73. I heard (says the Bishop) of a Bishop of England, that went on Visitation, who (as the Custom was) should have been rung into the Town, but the great Bell's Clapper was fain down, the Tyall was broken, so that the Bishop could not be rung into Town; the Bishop was somewhat quick with them, and signified the Offence he took at the Parishioners, who excused themselves as well as they could; but there was one wiser than the rest, and he comes to the Bishop, Why my Lord (saith he) doth your Lordship

(a) See the Quakers Apostacy, &c. p. 94.

(b) The Myst. &c. p. 29, 31.

make so great a Matter of the Bell, that lacketh its Clapper; Here is a Bell, saith he, pointing to the Pulpit, that hath lacked a Clapper this twenty Years.

But I thank God, we cannot say so, our Pulpit-Clappers are not so long, without a Testimony against the Quakers Idol; No, we have still a Remnant, that both from the Pulpit and the Press, will not spare this *Dagon*, this Idol of the Quakers, and I pray God still to increase the Number of such zealous Preachers. For thus said our Saviour, touching the *Pharisees*, and their Zeal, *Matth. 23. 15.* saying, *Wo unto you Scribes and Pharisees, Hypocrites; for ye compass Sea and Land to make one Profelite, and when he is made, ye make him two-fold, more the Child of Hell than your selves.* An exact Parallel between the Quakers, and the Scribes, and fair-saying Pharisees. All I shall say on this Head, is, I could wish that we were as zealous for the Truth of the Gospel of Christ, which we have good Reason to believe to be a true and firm Foundation; as the Quakers are, not only for their Errours in Judgment, (for that they cannot help, till better inform'd) but for that which they know to be false: As in the next Section, God permitting, I shall shew from plain Fact, for I am a Witness, that it is as Mr. Higinson saith in his Book, (1) *viz. They build up the Kingdom of the Father of Lies, wholly by Lies, and Hypocrisis, lying Doctrines, lying Revelations, lying Wonders, (which they call Miracles) and lying Reports; Lying, Lying, Lying, and an Ounce of Hypocrisis mixt to every Lye, so they build. Read Exod. 8. 3.*

(1) *A brief Relation of the Irreligion of the Northern Quakers, &c. p. 25. Printed 1653.*

S E C T. XLI.

Shews the Quakers unparallel'd Presumption, and impudent Boldness; who peremptorily summon the Arch-Bishops, Bishops, Deans, Prebendaries, Doctors, Vicars and Curates, to their Courts. Then and there examine and try them, bidding those under Examination hold up their Hands at the Bar of their pretended Court of Judicature; at last condemn them guilty of Hell-Fire, and then pronounce their formal Sentence accordingly. Shewing also some Reasons why I follow them in their beaten Path, the more charitably, and by their own Law of Retaliation, to examine, try, and condemn them; with a Scripture Sentence upon them.

MY chief Business in this Part will be to discover the Quakers Hypocrisis, Lying and Dissembling, for by these cunning Sights they have advanced, more than by their Doctrine, which as I have shew'd, is contrary to the Doctrine of the Patriarchs, Prophets, Apostles, Martyrs, and all Christian Churches to this Day, yea, more than by the Sanctity of their Lives, and Uprightness of their Conversations; in both which they fall short of their Neighbours, altho' with the *Gnosticks* of old, they profess a sinless Perfection, and with *Julian* the Apostate, exhort, as I have shew'd, to some moral Acts. But notwithstanding all that, yet possibly some may think I go too far in exposing them by the foregoing Sermon; and therefore by way of Confirmation thereof, and every part thereof, I shall now proceed to a farther Discovery of their abominable Hypocrisis, Lying, and Dissembling with God and Man, than hitherto I have done; altho' for the same I know they will at a Distance rave and roar, rail and rage, as their Manner has been, for nothing toucheth them so sensibly as Words of Truth, and plain dealing; and as Proof thereof, they will still, as they have of late done, avoid what in them lies, all publick Conferences, Face to Face: But before I proceed, I shall answer an Objection.

Object. In the foregoing Sections (may some say) you have indeed, set forth most horrible Hypocrisis, Lying and Dissembling in the Leaders of this People, even such as can hardly be parallel'd in any Age by all the ancient *Heresicks*, and how manifestly their Writings contradict each other: This to their People: That to the Government, *pro* and *con* in every thing, saving their Hat in Men, and a little Lace in Women, tho' even for these they have an Equivalent, the first will Bow and Congee, the latter will have their golden Watches, their double Fringes on their Curtains, fine Chiney-Ware, and japan'd Conveniences, with other fine Knick-knacks; equal, nay above those of their Rank. And that these Contradictions do not agree with their Pretence to Infallibility, we all know. And likewise their very refusing to submit their Doctrine to ocular Demonstration, by bringing their Deeds to the Light, by Publick Conferences, that so People may judge who are in the wrong, which is a plain Indication that they remain self-condemn'd

demn'd to all Intents and Purposes: Therefore, if you have any thing to offer, to corroborate what you have said, let us have it, for their most noted Writers do affirm; *First*, That their Principles are the same, and that in every Respect they were from the Beginning, and consequently their Practice. *Secondly*, They affirm, that they, and they only, are in the Truth; that they, and they only, are the Church of Christ, and elected so to be from the Foundation of the World. *Thirdly*, That there is not one Hypocrite amongst them; as you have shew'd in Part IV. pag. 271. Part V. Sect. XXX. pag. 379, 415, 424. *A Rod to drive out the wild Boars, &c.* by R. Farnsworth, p. 13, 14. Printed 1655. *The Restor Corrected, &c.* p. 79. Printed 1708. By John Whiting, and many other Places. Therefore, if what the Quakers say be true, you are extremely in the wrong; but if what you have said be true, (as that we must believe, until they disprove you *viva voce*) then the Quakers are in the wrong, and their written Defences are meer Amusements, Sham and Trick, yea, downright Hypocritical, and therefore proceed; fear them not, no, nor yet their Favourers, who are for discouraging you, and thereby encouraging them; namely, the Deists, Socinians, Muggletonians and Atheists.

Ans. This Objection contains very much, and much to the Purpose, and it will take me some time to answer it fully. And therefore I must beg my Readers Patience, and such as grow weary of the Discovery of this painted Harlot, this proud Jezabel and Mistress of Witchcrafts, Nabum. 3. 4, 5, 6. Let them lay by the Book: For since it is the last Part, and my *ultimum vale*, as to this Folio, so far as I yet know: I shall not spare this Heresie, but rip up the Bowels of this Mystery of Iniquity, and Mother of Harlots, and all Abominations of the Earth, even in this her Capital Sin of Hypocrisie, as I have done in her Doctrine, whereby she teaches and seduces the Nations.

And therefore, the Method I shall now take, shall be a **Scheme or Platform** of twelve Instances, of what they decry in others, tho' altogether groundless; and next proceed to shew from plain Fact, how by their Practice they contradict those decreed Instances; that so I may set things in a clear Light, leaving all Readers to judge as they please: For in this Case, as I have ever endeavour'd to walk pleasing to all Men, in all indifferent Cases; and where I can, with a good Conscience, even so in this Case, I will say with St. Paul, Gal. 1. 10. *For do I persuade Men or God? Or do I seek to please Men? For if I yet pleased Men, I should not be the Servant of Christ.* For, as it hath been the Quakers Method from the beginning, to clap their own Crimes on other Mens Backs, in order to hide themselves from common Sight; so am I resolv'd to cloath them with a Web of their own weaving, and a Garment of their own spinning, that so it may appear to others, as well as to themselves, what sort of Monsters their Leaders have been, and still are; especially, since they tell us in Print, That their Principles are now the same, and no other than what they were in the beginning, and that without any the least Variation or Change, as I have shew'd from their Books, yea, in every Respect. See Part V. Sect. XXV. p. 379. To which let me add their Practices, to what I have said in this and the former Parts; and if ever there were such Hereticks, Impostors, Blasphemers, Lyars and Dissemblers, in any Nation or Kingdom, since Noah's Flood, then will I forfeit all that I have in this World; but I am now upon their two main Topicks, in which their Strength lies, as Sampson's did in his Hair, viz. Their Lying and Hypocrisie. Whereby I shall prove them grand Cheats and Impostors, and that by their own Rule, in the Method following, viz.

The Quakers own Rule, by which they shall be examin'd, try'd, judg'd and condemn'd, Compar'd with Edw. Burrough's Works, p. 223.

Rule I. *All ye Lyars and Dissemblers, Teachers and Hearers, you must never inherit the Holy City, &c. News coming up out of the North, &c.* By Geo. Fox. Printed 1654. p. 8, 9. *And thee, Priest Townsend, art here laid open, and found to be a Denyer of the Word, and Rule, and Foundation, and thy Foundation.* For [p. 6. Geo. Whitehead, &c. charg'd Townsend to have said, That the Scriptures are the Word of God, the only Ground or Foundation of Faith and Rule of our Obedience; and thy rotten Foundation, says Whitehead, begin to fail] *Thou art led by Dreams and Fancies, and thy Foundation is in the Dust, and thou art reserved in everlasting Chains, under Darknes for everlasting Fire; and here thou, in all these thy Lyes, art shut out from God, and all the Children of God, among the Dogs and Sorcerers, and the Lake is thy Portion, which is the Portion of all Lyars. Ishmael and his Mother cast out, &c.* By Geo. Whitehead, &c. Printed 1655. p. 6, 12. And that without any Condition of Repentance.

Rule II. *What will be (Edw. Cockson) Ipe for God, and cheat for Religion, or can he expect to go to Heaven with a Lye in his Mouth? Ob, that ever a vile Person should work such Villany! If such things should be countenanced, it would be a Scandal to the Nation, and all honest Men in it, says John Whiting in his Book, The Restor Corrected, &c. p. 64. Printed 1708.*

Mr.

Mr. Cockson had said in his Book, *Quakerism Dissolved*, &c. p. 50. that the Quakers say, *The Church of England is an adulterous Womb*, &c. Whiting in his Book, *The Rector Corrected*, &c. say it's false.

p. 51. *That the Bishops are Monsters*; true. But Whiting says it's false, p. 55.

p. *ibid.* *That our Ministers are Witches, Devils, Antichrists, Sodomites*, &c. true. But Whiting says, p. *ibid.* it's false.

p. 52. *That theirs are the only true Ministers*. True. But Whiting, p. 57. says it's false.

p. 54. *That their Womens distinct Meetings are of Divine Institution*. True. But Whiting,

p. 58. says it's false.

p. 56. *That it is no Sin to open Shops, and do servile Works on the Christian Sabbath*. True. But Whiting, p. 59. says 'tis false.

p. 58. *That to sue Men at Law is unlawful*. True. But Whiting, p. 61. says 'tis false.

p. 60. *That they exclude Episcopalians*, &c. *Liberty of Conscience*. But Whiting, p. 62. says 'tis false.

p. 59. *That they deem it consistent with their Charity to pray for the Priests Destruction*. True; and proved Sign 24. Whiting, p. 62. says 'tis false.

p. *ibid.* *That they disown all Doctrines*, &c. *but such as are taught by them*. True. But Whiting, p. *ibid.* says 'tis false.

p. 58. *That the Magistrates ought not to appoint Days of Fasting or Thanksgiving, nor will the Quakers observe them*. True: The last proves the first; but besides, I offer to prove the Truth of Mr. Cockson's Assertions. But now, take Whiting's Censures of Mr. Cockson.

Rule III. He (Edw. Cockson) often cites two or three Pages, for two or three Lines, that he may have the Advantage of picking here and there to make up a Sentence, thereby to blind and puzzle his Reader from tracing him, &c. *The Rector Corrected*, &c. p. 103.

Rule IV. Again, p. 18. *ibid.* He (Edw. Cockson) pretends to cite several Paragraphs, but mentions no Page, where to find them, that I might examine whether it were so or no, which is a very dissingenuous way of writing.

Rule V. Again, p. 65. *ibid.* I suppose all that have any Ingenuity, or Honesty, and know any thing what belongs to such Matters, will grant, that whoever pretends to quote an Author's Words, and doth it not verbatim, but leaves out, puts in, and changes or alters Words at Pleasure, clipping Sentences, &c. to make them speak as he wou'd have them, is guilty of Forgery, or false quoting, and the Quotations to be esteemed false, &c.

Rule VI. In their Answer to Mr. Wiggan's Book, by George Fox, Margaret Fell, &c. p. III. because Mr. Wiggan left out part of a Quotation, they thus charge him, viz. *And so now the Reader may see, thy deceitful and thievish Dealing, which manifest thee to be a Child of Darkness.*

Rule VII. And for the like Reason, John Whiting, in his *Rector Corrected*, &c. p. 22. thus, saith, *Which this Priest (Edw. Cockson) had not the Honesty to set down, to explain the rest; Is not nor be then an Incendiary to Mischief?*

Rule VIII. James Parnel, one of their Prophets and Martyrs, (and so Recorded by W. Penn, in his *Ser. Apol.* &c.) in his Book, *The Trumpet of the Lord Blown*, &c. said in his Works, Title-Page, *To be given forth from the Spirit of the Lord. Hath these Words, beginning p. 28. Wo unto you that are called Lords, Ladies, Knights, Gentlemen, and Gentlewomen, Master, Sir, Mistress and Madam, in respect to your Persons, gay Cloathing and Riches, being exalted above your Fellow-Creatures, grinding the Face of the Poor, whom you make Slaves under you, and must labour and toil; and you must live at Ease, [Note, This Parnel was a poor Fellow, and sent as a Vagrant from Town to Town with a Pals, as many of them were, who then were poor, and lay in Barns, like lousie Gypsies. See Burrough's Epistle to Fox's Great Mystery] spending your time in Pleasure, Eating and Drinking, and Sleeping; you must have your Ale, Wine, dainty Dishes, fine Attire, Silk and Velvet, Purple, Gold and Silver, Waiting-Men, and Waiting-Maids, your Coaches to ride in, [alias, Leathern-Conveniences] your high and lofty Houses, Dives like: But tho' you be exalted as high as the Heavens, and set your Nest among the Stars, and lay up Treasures for many Years, yet thence will the Lord bring you down, and cast you into Hell and the Pit, as he did Lucifer, Dives, Haman and Pharaoh, and the rest of your Fore-Fathers, for whom the Pit is prepar'd. To the Light in all your Consciences I speak, which is honest of God. You are all Heathens, [that have Ale, Wine, &c.] both Priests and People. The Lord abhors all you Profession and Hypocrisie, — your Varieties in your dainty Dishes, your lofty Houses, and curious Buildings, which are all the Fruits of the Devil. And so you are no Christians, but Heathens, both Priests and People, drove out from God. So all your Graces before and after Meat, your Prayers, Praises and Singing, &c. the Lord abhors: Therefore tremble before the Lord, ye Children of the Devil, [that have Ale, Wine, dainty Dishes, good Houses, Coaches, Waiting-Men, and Waiting-Maids; that are called Lords, Ladies, Knights or Gentlemen, &c.] Read your Portion, for to Hell you must go, and there you must lie for ever and ever, The Mouth of the Lord hath spoken it.*

James Parnel.

Rule IX.

Rule IX. See their Challenging to Publick Conferences, by another of their Prophets, Edw. Burrough in his Epistle to Geo. Fox's Great Mystery, viz. *And so gladly would we be made manifest to all the World, that if after the of reading this Book, (viz. Fox's Myltery) any be disatisfied, especially the Heads and Rulers, concerning us, let any wise understanding Men propound that we may freely, four, ten, twenty, or thirty of us, more or fewer, give as many of the Priests (against whom our Mouths have been open, and our Spirits fill'd with Indignation, Epistle ibid.) a Meeting for Dispute and let such, whether them, or us, that cannot prove themselves to be the True Church of Christ, deny their Church and Worship, and renounce their Religion, and confes to all the World, under their Hands, that they have been deceiv'd. For know this, [said this Prophet] there is not any Principle we hold, nor Practice in Religion and Worship, but we are willing to be brought to the Bar of Justice, to be examin'd and try'd to the full.*

Rule X. Now, as common Experience tells us, That by their Practice, touching Rule VIII, that Prophet Parnel's Doctrine set no Measures to them, nor do they believe his Prophecy, which if true, they must all go to the Devil, Hell, and the Pit; for who have better Ale, Wine, dainty Dishes, Coaches, loftier Buildings, &c. than the Quakers? So, neither can any Man draw them to a Publick Conference, to dispute their Principles, nor are they willing to be brought to the Bar of Justice, to be examin'd and try'd to the full. See my Paper, *John Whiting posted for a Coward, &c.* at the latter End of Section XXXVIII. Even so shall I shew from their Authors in Print, that their Books can set no Measures to them above forty Years after their Decease, no, neither Scripture nor their own Books, which they account of greater Authority: For Proof, see their Book, *The Defence of the People called Quakers, &c.* p. 5. Printed 1699. and Subscrib'd by John Fiddeman, Richard Ashby, Tho. Bennet, John Hubbard, Daniel Phillips, Tho. Buckingham, viz. *Their Allegations out of Edw. Burrough's Works, doth not reach the Case, for he hath been dead above Thirty Five Years: Therefore what is a Challenge to us, of near forty Years standing? And by a Friend so long dead, is it reasonable that that should affect us, and set us such Measures? But that he was a Prophet, a Boanerges, and a Son of Thunder, and did speak from the Mouth of the Lord, we still acknowledge.* Thus can they, by their Practice, as well as in Print, transgress the Doctrine of the most eminent of their Prophets, namely, Parnel and Burrough. And with an impudent Forehead, not blush at all. Therefore, the Words of the Prophet Jeremy are applicable to them, viz. *Thou hast a Whore's forehead, thou refusest to be asham'd: Were they asham'd when they had committed Abominations? Nay, they were not at all asham'd, neither could they blush: Therefore shall they fall among them that fall; at the time that I visit them, they shall be cast down, saith the Lord, Jer. 3. 3. Ch. 6. 15.*

Rule XI. *The Work of the Ministers of Christ, was not to reflect upon Persons, and so thou that art reflecting upon Persons, dost shew a Mark of thy self to be a false Prophet, and this reflecting upon Persons, was never the way to beget to God.* Great Mystery, p. 237.

Rule XII. In a Paper the Quakers presented to the Parliament in Print, 1699. Subscrib'd by William Penn, George Whitehead, and six other of their Grandees; and Reprinted, 1703. and again presented to the Parliament, there is this Paragraph, viz. *We perceive that he (Francis Bugg) has been hard at work to pervert our Books, violate our Sense, abuse our Practice, and ridicule our Persons, knowing very well with whom he has to do; and that the Patience of our Profession, is his Security in abusing it.*

These are their own Rules, which they lay down as the Foundation of their bitter and envious Clamours in most of their Books, from the Year of their Rise to this Day. And if I can make it appear that they practise the same themselves, (yea, more I believe than all Mankind of what Denomination soever) then I hope it will be granted by all Mankind, yea, even by the Judicious amongst themselves, (if any such there be) that they condemn in others what they allow in themselves, which is a Sign, and a great Sign, too, that they are Self-condemn'd; and rather than to Retract their abominable Errors, Heresies and Blasphemies, with their hard Speeches, and bitter Treatment, they are still resolv'd to continue so, even in a self-condemn'd State; And whether this be consistent with true Christianity (to which they often pretend, how little Title soever they have to it) let the wise in Heart judge.

I find that Fox in his *Great Mystery* has answer'd above a Hundred Books wrote against the Quakers, from 1650, to 1658. how few soever are wrote now against them. Of them he answer'd, I have of my own, and of Mr. Crisp's Library, he gave me by Will, about a Year since, about Forty, and am getting more as I can meet with them: I have read many of them against Quakerism, and do find such a Christian Spirit runs throw them, and such a Godly Zeal for the Name of our Blessed Saviour, and such a fervent Love to their Flocks, that I am affected therewith, and do judge it but my reasonable Service to revive some of their Christian Testimonies; that so Ages to come may see, not only what Labour they took to convince this stubborn People, but also what abominable Treatment these godly and laborious Ministers met withal from this Generation of Vipers, and that purely for their good Will to them, as well as to shew how they

they wrong'd them in their Writings, yea, were guilty of every thing they laid to my Charge in the last mention'd Rule XII. *viz.* They perverted their Books, violated their Sense, abused their Practice, and ridicul'd their Persons, &c. This, and all, and every part and parcel of their Rule, in these Twelve Instances, I hope to make good, if God permit me Days and Ability.

Now as these Allegations of the Quakers are utterly false, respecting these several Charges against those they account their Adversaries; so shall I make it appear that they are true upon themselves, and that as well from their early Practice, as their late and continu'd Method, they have been, and still are notoriously guilty of All, and every individual Crime which they have complain'd of, (tho' causlessly) and loaded others with from their Beginning. I might proceed to many other Particulars, as their Drinking, Whoring, Sodomy, Felony, and other Abominations, for which some of them have been hang'd, and are wholly inconsistent with their pretence to a sinless Perfection; but in this Place, and at this Time, shall handle their Lying and Dissembling; not that I account every Untruth to be a Lye, or every mistaken Passage to be Hypocrisie, but such as are wittingly, willingly, and of set-purpose to deceive; and which they cannot Retract and Condemn upon their Principle of Infallibility. And this puts me in Mind of of a Story I was told some Years since, of a Woman, who putting her Son an Apprentice, as he was going away, she calls him to her, and said, Son, beware of Lying, for Lying is a great Sin; therefore take heed (says she) of Lying. Yes, Mother (said he) so I will: But hark ye, (said she) be sure you do not tell Lyes, for a Liar is as bad as a Thief. Yes, Mother (said he) I shall observe your Advice, and so farewell. But hark ye Son, (said she) if it so fall out that you chance to tell a Lye, be sure ye stand in it.

This is the plain Case of the Quakers; they will complain of others for Lying and Dissembling, and that without the least Ground or Cause, but yet Lye and Dissemble themselves, Days and Times without number; but if you go about to convince them of it, shew it them from plain Fact, under their own Hands, yet they'll stand in it, defend it, excuse it; but for them to own it, and say they are sorry for it, and will do no more so; this they cannot do, this they will not do, this they never did do, since they bore the Name *Quaker*, no, nor never will so long as they retain that Name, and are faithful to their Principles, for therein consists their Perfection: And as a negative Proof thereof I provoke the whole Herd of Quakers to shew me one Lye, or one act of Dissimulation that ever they were guilty of; and of which I could mention Thousands, upon the foot of their own Rule of their charging others, as laid down in the foregoing Twelve Particulars; of which take these few following as a Sample of the rest, and which at present occur to my Memory, *viz.*

First, Of their Lying, and thereby of their Deceiving.

Come, simpering *George Whitehead*, I will begin with thee, whose Face appears like a Lamb, but thy Hand like the Paw of a Bear, and thy Spirit and Practice as spotted as a Leopard, and as cruel as a Dragon. I know thee by thy Fruit to be a wicked Tree, and a malicious Branch, and though thou hast clothed thy self with a demure Lamb-like Carriage, yet thou art inwardly of a Wolfish Nature, even the very Legs and Strength of a Work of Malice; as thy Brother Preacher, *John Everard*, has rightly describ'd thee in his Letters. See *Part IV. p. 282.* where an Abstract thereof, and thy bemoaning thy self, is recited. I shall begin with thee *George Whitehead*, and next with your Apostle *George Fox*, and with you two chiefly; for it would be endless to number up the many Lyes and Dissimulations of all your Teachers; therefore, *George*, give Attention to my Charge, for thou now art to be arraign'd at the Bar of Justice, according to your own Words, in your Prophet *Burrough's* Works, *pag. 223.* with some little variation, *viz.*

A Just and Lawful Tryal of the Quaker-Teachers, by a perfect Proceeding against them, more especially Whitehead and Fox; and hereby they are righteously examin'd, and justly weigh'd, and truly measured, and condemned out of their own Mouths, and judged by their own Rule to disagree and be contrary to the Prophets, Christ and the Apostles, and to agree with the ancient Hereticks, and Deceivers in former Ages; and being brought to the Bar of Justice, the following Lyes, Dissimulations, and manifest Hypocrisies are legally prov'd upon them, out of their own Books, and are judged guilty, and condemned.

This, abating the Variations above-mention'd, is the Title of a Book wrote against the Clergy, by *Edward Burrough*, 1657. and in the Year 1672. Reprinted in Folio, and recommended into the World by *George Whitehead*, *George Fox*, *Francis Howgill*, *Josiah Coal*, and their Servant *Ellis Hook*, to whom they gave Fifty Pounds a Year standing Salary, besides other Perquisites; and therefore I thought that Title, with some Variation, would suit my present Purpose: And therefore, *George Whitehead*, hear thy self try'd, &c.

Lye I. The occasion of this Lye was Anno 1700. in my Book, *A modest Defence of my Book Quakerism expos'd*, &c. Part II. I Reprinted a Book of George Whitehead's, &c. intitled, *Ishmael and his Mother cast out*, &c. containing their Blasphemy against the Blessed Trinity of the Divine Essence in the God-head, Damning them, with the Minister Mr. Townsend, to the Lake and the Pit, &c. Against which Geo. Whitehead wrote an Answer, call'd *The Rambling Pilgrim*, &c. where in p. 46. he thus saith, *Besides the false Printing, and bad English in the said Ishmael, &c. as Francis Bugg has expos'd it, there is another Defect after the Words [The Lake is thy Portion, which is the Portion of all Liars,] the Words [except thou speedily repent] are omitted there, and in some other places, &c.* Now the Words, *except thou speedily repent*, are not there, nor are they omitted in that or any other place. This is the Lye I charge upon him, and in Part I. Pref. p. xviii. I have prov'd it to be a Lye by Eight Credible Witnesses, and will to his Face, if he dare meet me; nor have I printed bad English by false printing, other than it was in his Book; that is also an Untruth, but the other is a downright Lye, spoken wittingly, and of set purpose to deceive, since the Book is his own, and then in their Possession: For after Mr. Crisp had bidden me Five Guineas for mine, which cost me not above 3 d. but I could not part with it, having promised the Reverend Dr. Aldrich, Dean of Christ-Church in Oxford, to buy up all I could, that were material for him to put in their Library. I went to Tacy Sowle, their Printer and Bookseller, and ask'd if she had not a Book intitled, *Ishmael and his Mother cast out*, &c? She said Yes. I ask'd her what I should give her for it? She answer'd me, Four Guineas. I told her, That was a great Price for a Book of Two Sheets; so we parted.

Lye II. In the recited Book of Geo. Whitehead's, stiled *The Rambling Pilgrim*, &c. p. 38. He thus goes on, *viz. Now Francis Bugg, What Earnings didst thou make in our late Discourse before the Bishop of Norwich, and Four Members of Parliament at the Bishop's House? Dost thou not remember how soberly thou wast answer'd, both by me and the other two Friends present? And how I discover'd thy repeated Falshoods, Forgery, Deceit and Wickedness in divers Matters, wherein thy Quarrel much depend against us? And how thou wast confounded when Matters were closely urg'd and argu'd upon thee, &c?*

Now, this was as downright a Lye, and that to his own Knowledge, as the other, as I have made plainly appear in Part I. Pref. p. xv, xvi. wherein I have set down the whole Discourse, and shew'd that he prov'd not one of these things charg'd, neither Falshood, Deceit, Forgery, or Wickedness, but was horribly confounded himself, and his false Doctrine prov'd upon him, quoting both Book and Page, *viz.* That he taught, *that their Sayings were of greater Authority than the Bible*; as therein at large recited, and challeng'd him to meet me before the Bishop, &c. and I would make it so appear to his Face. But this he never did, nor made any Reply to the said Narrative in the said Part the First, wrote 1705. to this Day, thus he remains Mute and Self-condemn'd.

Lye III. I having formerly charg'd George Whitehead with taking a legal Oath in the Lord Mayor's Court, April 1695. George in a Paper deliver'd to the House of Commons at the Session of Parliament, 1707. Thus Replies; *To his (Francis Bugg's) often repeated false Story against George Whitehead, viz. That he put in his Answer (upon Oath) to a Bill exhibited in the Lord Mayor's Court, April 9. 1696. &c. I George Whitehead, deny that I put in my Answer upon Oath, or Swear at all; for I openly signified that for Conscience-sake I could not Swear: And my Answer was accepted only in these Words, viz. I verily believe my Answer is a true Answer, &c.* Thus can he both affirm as in the first Lye, and deny as in this Lye, whatever he pleases; so that there is no Regard to be had to whatever he affirms or denies: And for Proof of the latter, take Mr. Gibson's Certificate, under his own Hand; the Substance whereof is in Part II. p. 77. tho' not verbatim, *viz. You do Swear, that so much of this your Answer, as you set forth to be of your own Knowledge, is certain and true, and so much thereof as you set forth by the Relation of others, you do believe to be true. So help you God.*

Witness to it J. Gibson, Attorney in that Court.

Now it is left to all that understand the Nature of Records in Courts of Equity, whether is to be believ'd, George Whitehead, who can Lye and Dissemble wittingly, willingly, and of set-purpose, as in the first Lye, or Mr. Gibson, who was an Eye-witness (as he told me) together with the Records of that Court; and whether he could have cast Mr. Thomas Daniel and his Wife, who were upon Oath, any otherwise than by a legal Oath?

Objec. Well, but some may say, You need not insist any more upon these so apparent Lyes; for Proof of the first you have both G. Whitehead's Printed Book *Ishmael*, &c. and your Reprint of the same to shew, besides the Witnesses, Eight in number, which have read and compar'd them, and attested under their Hands, that there is not a Word left out of the Twelve Pages you Reprinted. Secondly, As to the Second, the Bishop and his Chaplain are still alive, who can testify that he prov'd not one Word of Falshood, Deceit, Forgery, or any other Wickedness; so that

that until he bring better Evidence to disprove you, and that *viva voce*, your Proof stands over his Head. And Thirdly, You have the Records of the Court of Equity of my Lord Mayor, to have recourse unto, to prove your Matter, which is as good as Ten Witnesses; so that unless you have a good thumping Lye, that may plainly be Demonstrated by ocular Demonstration, to corroborate what you have said, I think you have said enough upon this for him to pick.

Lye IV. Answer, Then take one from Geo. Fox, &c. the Case is this; There was (Anno 1665.) a Book written by Mr. John Wiggan, thus intitled, *Anti-Christ's strong Hold Overturn'd; or, The Foundation of the Quakers Religion Raz'd, &c.* Against which the Quakers put forth an Answer, intitled, *This is an Answer to John Wiggan's Book, &c.* Subscrib'd by George Fox, Margaret Fell, William Houlden, Henry Wood, William Wilson, and Thomas Curwen; put forth the same Year 1665. wherein they tell their Readers thus, viz. Take it (viz. Mr. Wiggan's Book) throughout, and thou wilt find such a pack of Confusion as thou hast not heard of, and malicious spiteful Words against God, and against Christ the Light, which may be found in his Book; We have not wrong'd ~~it~~, but he hath not pag'd his Book, therefore we could not quote it.

Now that this is a loud Lye, and will appear so to the meanest Capacity that can read English, I refer them to Mr. Wiggan's Book, *Anti-Christ's Strong Hold, &c.* which I do affirm is pag'd quite thorow, containing 66 Pages in the whole. I have both Wiggan's Book, and Fox's, &c. by me, and will at any time shew any Person them both; and if Whitehead, Penn, or either of them, will give me a Meeting upon this very Book of Mr. Wiggan's, and the Quakers Book in Answer to it, wrote by G. Fox, &c. I do hereby engage to make it appear, that there are more than a Hundred Lyes in the Quakers said Book, or which is equivalent, one Lye told above one Hundred times: Let them appear on the behalf of Fox their Founder when they please, or when they dare. Behold then these Perfectionists! Who can thus by Lyes and Hypocrisie face down the whole World with their impudent Forehead. Yea, I could write a Volume in Folio of their wretched Lyes and Hypocrisies, but as I told you, I design but a few for a Sample. I shall proceed next to Signs of their Hypocrisie, which indeed are no less than Lyes; for to Dissemble or to Lye, are Sins so like one another, that 'tis often very hard to know one from the other, so I leave all to judge as they please: And shall conclude these Four Lyes in the Words of John Whitting, though on more warrantable Grounds; see the Third Instance of their Rule, viz. *What! will the Quakers Lye for God, Cheat for Religion? Oh! that ever vile Persons should work such Villany in a Land of Uprightness!*

Certain Signs of the Quakers Hypocrisie.

Sign I. George Whitehead forg'd a Certificate in other Men's Names, without their Consent or Knowledge, to this *Ann Docwra* is Witness: Also a whole Chapter in Robert Sandiland's Book, *Righteous Judgment, &c.* besides R. Richardson's Verses, *Team Rogers, Pennyman, Bullock and Bugg, &c.* See Part IV. Sect. XVI. compare it with Rule, Number VI.

Sign II. See George Whitehead's Book, *The Contentious Apostate recharg'd*, p. 5. where reciting a Quotation out of my Book, *Battering Rams against New Rome*, p. 12. out of five Lines he did not take two, viz. *Your way is when Cash grows low to issue out.* Then he skips to the next Line, leaving six Words, taking four, *a general Epistle for*; then leaps to the next Line, leaving thirteen Words, taking only three, viz. *your own Service*: Then he hops to the next Line, taking for, leaves *as*, then claps hold and takes *Money*; then he leaps again to the next Line, leaving thirteen Words, then takes Nine, viz. *'Tis a great Encouragement to your Preachers and Parasites*: And when he has mangled the Matter thus, he puts them together, viz. *Your way is when your Cash grows low to issue out a general Epistle for your own Service for Money; 'tis a great Encouragement to your Preachers and Parasites.* I grant, that contracting a Matter, provided you keep to the Sense, is often useful; but to complain of a Practice, and yet practise it, is horrible Hypocrisie. See Rule, Number IV & VI.

Sign III. In Mr. Wiggan's Book, *Antichrist's strongest Hold overturn'd, &c.* p. 65. There is the 8th Query fairly stated, and the Answer thereunto, by Geo. Fox, &c. in p. 131. Their Answer to which, I thus set forth for Explanation sake, even wherein, p. 111. Fox, &c. call their own Method deceitful and thievish Dealing, viz.

Antichrist's Strongest Hold overturn'd, &c. p. 65. there is this 8th Query put by Mr. Wiggan, viz. 'Whether this hath not been their Manner all along, to strive to overcome with these carnal Weapons, Threatnings, Censurings, Cursings, Revilings, &c. And since no Scriptural Weapon is yet employ'd in the Management

Now see their Recital of this Query, by George Fox, Margaret Fell, &c. in their Answer, p. 131. viz. 'Whether this hath not been their Manner all along, to strive to overcome with these Carnal Weapons, Threatnings, Censurings, Cursings, Revilings, &c. And since no Scriptural Weapon is yet im-

' nagement of their Cause, **Whether have**
' **not all Persons just Cause to suspect**
' **the Badness of it, and that as the**
' **Weapons are Carnal and Devilish, so**
' **is their Cause supported thereby.**

' imploy'd in the Management of their Cause
' supported thereby.

Remark. Here the Quakers have changed the Word *Spiritual* for the Word *Scriptural*, and dropt the 26 Words in Black: But look into Page 111, and there they charge Mr. Wiggan for leaving out part of a Recital, thus; *And so now the Reader may see thy deceitful and thievish Dealing, tho' thou wouldst bide and cover thy self, this manifests thee to be a Child of Darknes.*

Now by this Rule, (as hinted, Rule, Number VII.) I dare be bold to say, that every Quaker Author, who has for 60 Years together, answer'd their Opponents, are *Thieves, deceitful, and Children of Darknes*; there are in this Book of Mr. Wiggan's, twelve Queries all recited by Fox, &c. and not any one truly recited, but either drop Words, change Words, put in or leave out Words, and therefore Forgers as *Whiting* saith; I mean by the Quakers Rule, for 'tis by that I am measuring them with. See Rule, Numb. 6.

Sign IV. I come next to *Joseph Wyeth's Book, Anguis Flagellatus*, &c. p. 79, 80. wherein he recites a Quotation out of the Book, *The Snake in the Grass*, &c. Third Edit. p. 115. wherein he hath not taken the same *verbatim*, and therefore a Forger by their own Rule: See Rule, Numb. 6. which take as followeth, *viz.*

The Snake in the Grass, &c. p. 115. *viz.*
Jof. Coal in his Letter to Geo. Fox, [Recorded in their Book of *Outland Letters*, and vindicated by W. Penn, in their Book, *Judas and the Jews*, &c. p. 44.] thus adres him, *viz.* **Dear Geo. Fox, who art the Father of many Nations, whose Life hath reached through us thy Children, whose Habitation is in the Power of the Highest, in which thou Rulest and Governs in Righteousness, and thy Kingdom is Establish'd in Peace, and the Encrease thereof is without End.**

Anguis Flagellatus, &c. p. 79, 80. That he (Jof. Coal) should call George Fox the Father of many Nations. 2. That his Life should reach through his Children to the Isles afar off, to the begetting many again to a lively Hope 3. That Generations to come should call him Blessed. 4. That his Being and Habitation is in the Power of the Highest. 5. That he Ruled and Governed in Righteousness.

Remark. First, he leaves out *Dear*, and *who art*. But which is the most remarkable, he leaves out the last 14 Words of Coal's Blasphemy, *viz.* **And thy Kingdom is establish'd in Peace, and the Encrease thereof is without End.** I might proceed to Fifty Quotations more out of this Book *Anguis*, &c. not recited *verbatim*, which by their own Rule, as above noted, proves them Forgers; but one or two in a Book may serve my intended Purpose, for 'tis endless to observe all their crooked and perverse Ins and Outs, whose whole Business for sixty Years has been to deceive, and that by Lies and Hypocrisies, chiefly; for 'tis impossible for them to defend their monstrous Errors in Doctrine, and horrid Blasphemies, as well as their feigned Miracles, any other way.

Sign V. Mr. Jenner, in his Book, *Quakerism Anatomis'd*, &c. p. 53. saith, 'Whitehead being asked, *Do you esteem your Books to be of as great Authority as any Chapter in the Bible?* His Answer was, *Yea, and of greater.* To this, Whitehead replies, in his Book, *A Serious Apol.* &c. p. 49: 'Herein I must testify, That Jenner has grossly wronged me, for neither was the Question so stated, nor the Answer so left. The Question was, *Do you esteem of your Speakings to be of as great Authority as any Chapter in the Bible?* To which the Answer was, *That which was spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.*

Now to shew the Fallacy of Whitehead's Answer, take the Question and Answer, as it is laid down in his own Book, *Truth defending the Quakers and their Principles*, p. 7. *verbatim*, *viz.*

Quest. Do you (George Whitehead) esteem of your Speakings to be of as great Authority as any Chapter in the Bible.

Answ. That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater. Here is every Word in Answer to the Question, and directly pursuant to the Terms thereof; what collateral Words there are, is only Whitehead's Exposition, which mends not the Matter at all.

Remark.

Remark. First, Here is changing of Words, *was* for *is*, to make Mr. Fenner believe *Whitehead* meant that what was spoken by Christ and his Apostles was, &c. Second'y, He says, *To which the Answer was, That which was spoken, &c.* This is a grand Lye; for his Answer was, *That which is spoken, &c.* Thirdly, Again, *This was my Answer* (says *Whitehead*) as express'd in my Book, *Truth Defending, &c.* when this Answer to Mr. Fenner is, *That which was spoken, &c.* And his Answer to Mr. Smith as express'd in his Book, *Truth Defending, &c.* *That which is spoken.* So that first here is a changing of Words, yea, his own very Words, with a purpose to deceive. Secondly, Here are two manifest Lyes told to warrant that Deceit. For more of this see *Part II, Sect. XXVI. p. 368.* Thus is *Whitehead* examin'd, try'd and condemn'd by *Whiting's Rule*, for a Forger, and an Incendiary to Mischief; a Villain, one that will Lye for God, and Cheat for Religion. See Rule, Numb. II, V, VII.

Sign VI. In a Book, *The Quakers Confuted, &c.* wrote by Mr. Eaton, p. 3. He Recites a Quakers Question, viz. *Whether the Apostles did give a right meaning to the Scriptures, when they gave them forth, or left them to you [Priests] to give the meaning of them; yea or nay?*

Ans. [says Mr. Eaton] The Apostles when they gave out the Scriptures, they gave out the Sense in some places more darkly, in other places more clearly; so that the Sense and Meaning may be taken up, at least in all the great Points of Faith, if Scriptures be compar'd with each other; and they have **not left them to us**, nor to any others to give the Sense of them, that is, to put any Sense of our own upon such Scriptures which they have given out, which is not their Sense; but that which is left to us, is, to find out the Sense and Meaning which they have put, &c.

Now comes George Fox's Reply, *Great Myst.* p. 2. He [the Priest] saith the Scriptures do give their own Sense, and is a standing Rule, and yet thou say'st they are Dark, and are left to you to give a Sense.

Remark. How manifestly doth this Impostor Fox Lye, in the Face of the Sun; Mr. Eaton says positively, **they have not left them to us**, nor any other, to give the Sense of them. Fox tells the World, that he says, **They are left to them** to give the Sense, &c. Thus is this Fox, their Apostle and Teacher of Lyes, examin'd, try'd, and condemn'd by their own Rule, to be a Lyar, a Forger, a Villain, and that will Cheat for Religion. See Rule, Numb. I, II, V. I could multiply many like Instances out of this Book, but I hasten to

Sign VII. In that excellent Book *The Perfect Pharisee, &c.* Printed 1654. p. 19. &c. wrote by Five Ministers, there is this Passage. 'If the Quakers shall say, that every Man hath the Knowledge of Christ by especial Revelation, and that immediately; then they speak that which is contrary to the common and known Experience of Thousands, who conversing with the Indians, never found the least hint of a Christ among them; many of them, whose Confessions are in print, having been wrought upon by Preaching of the Word, by Mr. Eliot, &c. have clearly declar'd, They knew nothing of Christ before the publishing the Gospel to them.'

Now comes George Fox's Answer, in his *Great Myst.* p. 74. *The Priests say, that if we shall say that every Man hath the Knowledge of Christ by special Revelation, and that immediately by the Spirit, added, and leaving out then they speak.* I say, after they add three Words, and leave out three Words, he goes on, saying, *That which is quite contrary to the common, leaving out and known, Experience of Thousands, leaving out the remainder of the Paragraph, which be fifty Words.* First, Here is added **by the Spirit**, left out, **then they speak**, added the Word **quite**, leaving out the Fifty Words after the Word *Thousands*; which by their own Rule condemns Fox for a Forger, a false Quoter, a deceitful thievish Dealer. See Rule, Numb. V, VI, VII. yea, an Incendiary to Mischief.

Sign VIII. p. 45. Ibid. 'Thomas Castley came, in the time of preaching of one of us, to the Congregation at Kendal, and said he had a Commission from God to pull down the Hour-Glass, &c. Pray take Fox's Answer, it is short.

Great Myst. p. 77. *And as for any being mov'd of the Lord to take away your Hour-Glass from you, by the Eternal Power it is own'd.*

It is further to be noted, That quite through this their Answer to this Excellent Book, *The Perfect Pharisee*, there is not one Citation paged, which renders this Fox void of both Honesty and Ingenuity, thereby to blind and puzzle his Reader from tracing him. See Rule, Numb. III, IV. besides his justifying Theft in *Castley*.

Sign IX. In the Book, *A further Discovery of a Generation of Men call'd Quakers, &c.* by the aforesaid Five Ministers, in Defence of their Book, *The Perfect Pharisee, &c.* p. 5. Printed 1654, they charge the Quakers to hold, *That the Soul is a part of the Divine Essence.* Which Fox in his *Great Mystery*, p. 227. doth not deny, but thus Answers, *That which comes from God, which God hath in his Hands, which Christ is the Bishop of, is of God, and Divine.* [And p. 273. *It is not horrid Blasphemy to say, The Soul is a part of God.*] But I am not now confuting their Principles, but discovering their Hypocrisies, their Forgeries, and other Deceits, by their own Rule:

Rule: Besides they have not pag'd one Quotation they have taken out of this and the former Book. This, *A farther Discovery, &c.* contains 95 Pages in Quarto; the other 51 Pages: Which is enough to shew that Fox had neither Honesty nor Ingenuity, by *Whiting's Rule*. See Rule, Numb. IV.

Sign X. Richard Farnsworth having said in his Book, *Truth clear'd of Scandals, &c.* p. 6. Printed 1654. That the Officers and Overseers of the Church of Christ were invisible. Mr. Pollard in his Book, *The Holy Scripture clearing it self of Scandals, &c.* p. 24. Printed 1655. Recharges this upon Farnsworth, namely, That the Officers and Overseers of the Church of Christ were invisible; and spent almost a whole Page to confute his Error: Some of his Words were these, viz. *Readers, I pray observe (says Mr. Pollard) if it be so as Farnsworth saith, That the Officers and Overseers of the Church of Christ be invisible, then by his own grant he is none, because he is a visible Man. And here is his Folly made manifest: And also his denying a visible Church, you may plainly see from whence he is sent, and whose Errand he goes on; not of Christ's Errand, for then his Work he would do; but it's plain, he is of his Father the Devil, who was a Liar from the Beginning, else he would never say that Christ had not a visible Church; and say, that all Ordinances ceased when Christ ascended, and that the Scriptures would never bring a Man to the knowledge of God, &c.* And in other places in the same Page, brings St. Paul and Barnabas, and the seven Deacons, to prove that there were in the Church of Christ visible Officers and Overseers. Now observe how deceitfully, and (as his Words are to Mr. Wiggan, for taking but part of a Quotation,) thievishly Fox quotes Mr. Pollard's seven Words out of the Passage above in Black, and seven Words five Lines after in Black, tho' somewhat alter'd too, viz.

Great Mystery, p. 80. Priest. To say, the Officers of the Church are invisible, it's plain, of the Father the Devil, pag. 24.

Here is every Word he quotes of Mr. Pollard's; and now I come to give you his Vindication of Farnsworth, because it is short, viz. *Answ. (says Fox, p. ibid.) The Holy Ghost made the Officers of the Church Overseers, and that made the Officers the Overseers to be invisible: For they saw with an invisible Eye; and so they was (Mark his Grammar) in the Spirit, which is invisible and not in the Flesh; else they could not be Overseers in the Church of God, and you are the visible Apostates from them.*

Some Remarks upon the Premises.

First, I grant it is enough for me, at this time, to shew that he takes half a Line here, and half a Line there, and not to quote *verbatim*, to prove him a deceitful and thievish Dealer, a Child of Darkness, a Forger, an Incendiary to Mischief, one that design'd to blind and puzzle his Reader. See Rule, Numb. VI. Secondly, As to his Learning; *They was for they were.* This is the Man that pretended to the Gift of Tongues, as Mr. Wiggan observes, and I know, giving for a Battle-Dore to teach the Scholar the *English* of *tu* and *vos*, *Great Mystery, p. 233.* saying, *The Covenant was in God, by whom the World was made, before it was made.* Thirdly, The Officers were made Overseers by the Holy Ghost, and that, yea, that made them invisible, which Holy Ghost they all pretend to have: So that all the Quakers are by that Rule made invisible. But enough of this Shoe-maker's Logick.

Sign XI. In Fox's Answer in his *Great Mystery, p. 217.* to Mr. Jackson's Book, *Stiled Strength in Weakness, &c.* Printed 55. He hath not pag'd one Quotation.

Sign XII. In Fox's Answer in his *Great Myst.* p. 219. to a Book intitled, *Hosannah to the Son of David, &c.* Printed 1657. containing 174 Pages in Quarto, he hath not pag'd one Quotation he took out of it, on purpose to blind and puzzle his Reader.

Sign XIII. In Fox's Answer, *Great Myst.* p. 237. to Mr. Thomas's Book, *Railing Rebuk'd, &c.* Printed 1656. containing about one Hundred Pages in Quarto, and not one Quotation he took out of it pag'd, on purpose, no doubt, to puzzle and blind his Reader. See Rule, Numb. V.

Sign XIV. Fox in *Great Myst.* p. 182. Answers Mr. Hammond's Book, *The Quakers House built upon the Sand, &c.* Printed 1658. never quoting one Page, nor can I find one Passage as cited by him, though I have both in this and the three last, sought diligently; nor was this done for want of Knowledge: For in some other of his Books, which were wrote before these, I can find that where he thought he had advantage, whether he had or not, yet there's both Book and Page quoted; so that it can be for no other Reason, but to blind and puzzle his Reader, whereby he has render'd himself, and all those that vindicate him herein (and that by their own Rule) Incendiaries to Mischief, Men of no Honesty or Ingenuity, Forgers, deceitful and thievish Dealers, yea, Children of Darkness. See Rule, Numb. II, III, IV, V, VII.

Sign XV. Mr. Byne in his Book, *The Scornful Quaker Answer'd, &c.* Epistle, &c. charges Thomas Leacock, one of their then great Teachers, with saying, *Before Abraham was, I am.* [Agreeable to their Prophet Parnel, who said, *But to the end of all Disputes and Arguments I am come; for before they were, I am,* as in his Works, p. 199] I asked him (says Mr. Byne) whether

Whether he was not ashamed? Did ever any Saint (goes on Mr. Byne) apply that unto himself? Leacock answer'd, He understood it of the Spirit that was within himself; blasphemously applying the Divine Spirit that dwelt in the Son of God (who answer'd the Jews, John 8. 58. saying, **Before Abraham was, I am**) to the filthy Spirit that dwelt in him; and yet this Man must be perfect, sinless, and infallible, but let him alone with his Father the Devil.

Now take Fox's Recital, *Great Myst.* p. 84. where he drops the very Reason and principal Occasion, why he both rebuked him, and why he expos'd his Blasphemy. But this is like him, in most of his Recitals, as well as like most of Followets, how much so ever they complain of others, tho' without Reason or Conscience, viz.

It is filthy Blasphemy says Byne) to say the Spirit of Christ that dwells in the Son, dwells in Man, and he must be infallible, and he must be perfect and sinless; and saith, Let them alone (for) But let him alone to their (for his) Father the Devil.

Now after this broken and curtail'd reciting Mr. Byne's Words, putting in, leaving out, and dropping above twenty Words, altering the Sense, and leaving out the principal Occasion why he rebuked and publickly expos'd him: Now take a Sample of his Answer, viz.

Ans. *He that hath not the Spirit of Christ, is none of his; and who hath the Spirit of Christ, hath that which is infallible; [Who questions that?] and this is out of the Spirit the Devil is in, with abundance of such Perversions of Scripture, nothing to the Purpose, but foreign to the Point in Hand, nay, not so much as an Offer to clear Leacock's Assertion, viz. Before Abraham was, I am. Thus then have I examin'd, try'd and condemn'd their Apostle Fox, and that by their own Rule, to be a Forger, one that Endeavours to blind and puzzle his Reader from tracing him, a Villain, an Incendiary to Mischief, both deceitful and thievish. See Rule, Numb. II, III, V, VI, VII, XII. as well as a Perverter of Books, and a Violator of Mr. Byne's Sense.*

Sign XVI. To set this Sign of Fox's Lying and Hypocrisy in a true Light, I shall first recite Mr. Byne himself, where he speaks some Words ironically, thinking thereby to shame the Quakers; as when he said, *They know a Man whether he be a Saint, &c.* Next, Fox's Recital of him, then his Answer, and last of all, some Remarks: But first of all, Mr. Byne, p. 92, 93. of his Book, *The Scornful Quaker Answered, &c.* viz.

Mr. Byne's entire Paragraph.

'Christ knows our Thoughts afar off, and is acquainted with all our Ways; there is not a Word in my Tongue, but so, thou knowest it altogether: Christ knew from the beginning who should betray him; and he saw the Thoughts and carnal Reasonings of the carnal dark World: But what does poor Man know? Tho' the Quaker is bolder than all his Forefathers, he knows a Man as soon as ever he sees him, and whether he be a Saint or a Devil; tho' he Man discover not himself by Word or Action, yet the Quaker knows him, and all that he may be as Christ is; and yet the Apostle says, *What Man knows the things of a Man, save the Spirit of Man, which is in him?* 1 Cor. 2. 11. And the Apostles knew not the Traytor; but they were low then, and so art thou, Friend, in this thy Dream; for Christ says, *Ye shall know them by their Fruit; and ye shall know my Disciples by their Love.* So that our Knowledge of others, is by Observation, Fruits, and Appearance of things in the outward Man, or by special Revelation and Discovery from God; otherwise all other Mens Spirits are in the Dark to us, we have not a Vision of their Hearts afar off, we know them not before they are born; we know not the Way of God in their Spirits, till it be written upon their Foreheads, and so are not as Christ, is in this Respect.

George Fox's Recitation; *Great Mytery*, p. 89.

Magnus Byne saith, *The Quakers knows a Man whether he be a Saint or a Devil, as soon as they see him, or hear him speak or act, and they are beyond all our Fore-Fathers, and the Apostles are not as Christ in this respect; and thou saith, Thou art as Christ in this present World.* This is all he recites of this Paragraph, quoting p. 94, 95.

Now take Fox's Answer, Page ibid.

Answer, Here thou (Magnus Byne) hast shewed, that the Quakers have a Spirit given to them beyond all the Fore Fathers (when he only spake ironically, to make them ashamed of their arrogant Presumption) which we (said Fox) do witness since the Days of the Apostles in the Apostacy, and they can discern who are Saints, who are Devils, and who are Apostates, without speaking ever a word, that be in the Power, and the Life of the Truth. And the Natural Man knows not the things that be in another Man: But with the Spirit within him, may know what

‘ what is in himself : But the Spiritual Man searches all things, yea, the deep things of God.
 ‘ Here thou hast made no **distinction** betwixt the Spiritual and the Natural, and as Christ is, so
 ‘ are we in this present World ; and where Christ is manifest, he destroys the Sin in the Flesh ;
 ‘ where they come to be as he is, they come to be above Clay, and mortal, and fading.

This is his full Answer to Mr. Byne’s Paragraph, *The Scornful Quaker*, &c. p. 93.

Remark. First, Compare Mr. Byne’s entire Paragraph with Geo. Fox’s Recital, and you’ll find that he put in Words, left out Words, yea, many Lines ; that he curtail’d and chang’d Words, to make him speak what he did not ; which renders Fox a Forger, and an Incendiary to Mischief, yea, a deceitful, thievish Dealer ; and also what he ever accounted all that oppos’d him, a Child of Darkness, and which is still more, a Perverter of Mr. Byne’s Book, and a Violator of his Sense, as Penn and Wisehead told the Parliament. See Rule, Numb. V, VI, VII, XII.

Secondly, Fox quotes Mr. Byne, p. 94, 95. in which there was not a Word of Mr. Byne’s Paragraph, so that I was forc’d to read Mr. Byne’s Book quite through to trace Fox, and at last found it ; And what was this for ? but to blind and puzzle his Reader, which renders him void both of Honesty and Ingenuity. See Rule, Numb. III, V.

Thirdly, Besides, his Answer is fallacious in the superlative degree. In that he saith, *Magnus Byne hath shew’d that the Quakers have a Spirit given to them beyond all the Fore-Fathers, and could know, &c.* when he could not but understand Mr. Byne’s Speech to be only ironically spoken, or *ad Hominem*, upon their own Principles. For it was that Luciferian Pride with which Fox was too much tinctur’d, that Mr. Byne would have shamed him out of. But hold ! No such Matter, Fox reassumed the Charge, and accepted of it, saying, **We Witness it** ; that is, as they witness Christ in them, the Scripture in them, so they witness in them a Spirit of Discerning, to know who are Saints, who are Devils, and who are Apostates, without speaking ever a word, viz. False Witnesses in all things.

Fourthly, I grant, that respecting the Fore-fathers, there seems to be some Allay, or Abatement of Fox’s presumptuous Pride, by saying, *Which we do witness, since the Days of the Apostles, in the Apostasy.* As if he had meant some ancient Hereticks. But in **Sign XX.** you may see who they mean by Apostates, for their own Writings are our best Construing-Books, to interpret their Meanings : For they mean all the Blessed Martyrs, Fathers of the Church, and all Christians since the Apostles Days ; as I shall shew, not only from **Sign XX.** as above, but from Fox’s Doctrine. See his Book, *Some Principles of the Elect People of God call’d Quakers*, p. 48, 49. Printed 1671. That it is one of their Principles so to call Christians (and their Principles are still the same they ever were, and that in every respect) and that all between the Quakers and the Apostles, are the Fore-fathers he meant, to have a Spirit beyond them all : Inasmuch, that tho’ none of them all had a Spirit given them whereby to know who were Saints, who were Apostates, and who were Devils, without speaking ever a word, yet such a Spirit of Discerning they pretended to have, which occasion’d that ironical Speech from Mr. Byne, who had Ground sufficient so to rebuke them. His Words are these, by way of Objection and Answer, viz.

Object. But many People speak after this manner, **Have not we had the Gospel all this time till now ?**

Ans. **We say no.** They are all false Prophets, false Worshipers, which are begotten betwixt us and the Apostles.

Sign XVII. I am come now to the Quakers highest Peg, namely, a sinless State of Perfection, and shall cite some few of Mr. Byne’s Words, p. 94, 95. viz.

‘ Glory (saith Mr. Byne) as much as you will and can in your Greatness and Glory ; though
 ‘ there be a Likeness between Christ and his Saints, yet withal there is an Unlikeness to ; Christ is
 ‘ infinitely more above us all, than all the Men in the World are above the lowest Creature ;
 ‘ therefore away, away with your Somethingness, Self-glorying, &c. ’tis enough for the
 ‘ World to be Proud and High-minded, but let all the Lord’s People be content to lay down
 ‘ their Crowns at the Feet of the Lamb, saying, *Thou art worthy, O Lord, to receive Glory, Honour and Power ; for thou hast created all things, and for thy Pleasure they are and were created.*
 ‘ And thou high, big Flesh, (Fox, &c.) that say’st thou art as Christ in this present World,
 ‘ without the least Darkness, the least Sin, when thou knowest not the Ground, why he (Christ)
 ‘ was, and could not but be without Sin, and that no Man is so as he, whilst in this House of
 ‘ Clay ; Behold (saith David) *I was shapen in Iniquity, and in Sin did my Mother conceive me,*
 ‘ *Psal. 51. 5.* I know (says St. Paul) that in me, (that is, in my Flesh) dwells no good thing ; for to
 ‘ will is present with me, but how to perform that which is good, I find not, &c. with much more to
 ‘ the same Purpose, exalting Christ, and Christian-like shewing Man’s Nothingness ; and all (if
 ‘ possible) to let the Quakers see their great Pride, in thinking themselves Sinless ; and therefore,
 ‘ as I have shew’d, Part II. p. 97. since they can make no Confession of Sin, I will give you
 ‘ Fox’s Answer, viz.

Ans.

Ans. And as thou was born in Iniquity, thou shewest thou was born in the Unregeneration: There was some sanctified from the Womb; there is some Children clean who are Believers; he that can receive it let him: So thou art an ignorant Man, not able to divide the Word aright, nor canst minister unto the People, &c.

Remark. Peradventure this Book may come into some Quakers Hands; and that I may do them good, which from the beginning has been my principal Design: I shall transcribe part of two Sermons composed by the Bishops of the Church of England, in the Book of Homilies, set forth by Authority, beginning p. 8. *Viz.*

All Men, Jews and Gentiles, are under Sin: There is none Righteous, no not one: There is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are all unprofitable, there is none that doeth good, no not one: Their Throat is an open Sepulchre, with their Tongue they have used Craft and Deceit; the Poison of Serpents is under their Lips; their Mouth is full of Cursing and Bitterness, their Feet are swift to shed Blood; Destruction and Wretchedness are in their Ways, and the Way of Peace have they not known: There is no Fear of God before their Eyes. And in another place, St. Paul writes this, God hath wrapped all Nations in Unbelief, that he might have Mercy on all. The Scripture shutteth up all under Sin, that the Promise by the Faith of Jesus Christ should be given unto them that believe. St. Paul in many Places painteth us out in our Colours, calling us Children of the Wrath of God, when we be born; saying also, That we cannot think a good Thought of our selves, much less can we say well, or do well of our selves. And the Wise Man saith, in the Book of Proverbs, The Just Man falleth seven times a Day: The most try'd and approv'd Man Job, feared all his Works. St. John the Baptist being sanctified in his Mother's Womb, and praised before he was born, being called an Angel, and great before the Lord, filled even from his Birth, with the Holy Ghost, the Preparer of the Way of our Saviour Christ, and commended of our Saviour Christ to be more than a Prophet, and the greatest that ever was born of a Woman: Yet he plainly granteth, That he had need to be washed of Christ: He worthily extolled and glorified his Lord and Master Christ, and humbled himself, as unworthy to unbuckle his Shoes, and giveth all Honour and Glory to God. So doth St. Paul both often and evidently confess himself, That he was of himself, ever giving, (as a most faithful Servant) all Praise to his Master and Saviour; so doth blessed St. John the Evangelist, in the Name of himself, and all other Holy Men (be they never so just) make this open Confession: If we say we have no Sin, we deceive our selves, and the Truth is not in us: If we acknowledge our Sins, God is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness: If we say we have not sinned, we make him a Liar, and his Word is not in us. Wherefore the Wise Man, in the Book call'd, The Ecclesiastes, maketh this true and general Confession, That there is not one just Man upon Earth that doeth good, and sinneth not. And David is ashamed of his Sin, but not to confess his Sin. How oft, how earnestly, and lamentably doth he desire God's great Mercy for his great Offences, and that God should not enter into Judgment with him? And again, How well weigheth this holy Man his Sins, when he confesseth that they be so many in Number, and so hid, and hard to understand, that it is in a manner impossible to know, utter, or number them? Wherefore, he having a true, earnest and deep Contemplation, and Consideration of his Sins, and yet not coming to the Bottom of them, he maketh Supplication to God, to forgive him his privy, secret, hid Sins: To the Knowledge of which we cannot attain unto. He weigheth rightly his Sins from the Original Root and Spring-head, perceiving Inclinations, Provocations, Stirrings, Stings, Buds, Branches, Dregs, Infections, Tastes, Feelings, and Scents of them to continue in him still. Wherefore he says, mark and behold: I was conceiv'd in Sins: He saith not in Sin, but in the Plural Number, Sins; for as much as out of one, (as a Fountain) spring all the rest. Our Saviour Christ saith, There is none good but God, and that we can do nothing that is good without him, nor no Man can come to the Father but by him. He commandeth us also to say, That we be unprofitable Servants, when we have done all that we can do. He preferreth the penitent Publican before the proud, holy, and glorious Pharisee. He calleth himself a Physician, but not to them that be whole, but to them that be sick, and have need of his Salve for their Sore. He teacheth us in our Prayers, to acknowledge our selves Sinners, and to ask Righteousness and Deliverance from all Evils at our Heavenly Father's Hand. — Therefore, few of the Proud, Just, Learned, Wise, Perfect, and Holy Pharisees [speaking ironically] were saved by him, because they justified themselves by their counterfeit Holiness before Men: Wherefore, good People, let us beware of such Hypocrisie, Vain-glory, and Justifying our selves.

P. 10. We have neither Faith, Charity, Hope, Patience, Chastity, nor any thing else that good is, but of God; and therefore these Vertues be called there, the Fruits of the Holy Ghost, and not the Fruits of Man. Let us therefore acknowledge our selves before God, (as

'we be indeed) miserable and wretched Sinners. And let us earnestly repent, and humble our selves heartily, and cry to God for Mercy. Let us all confess, with Mouth and Heart; that we be full of Imperfections: Let us know our own Works, of what Imperfection they be, and then we shall not stand foolishly and arrogantly in our own Conceits, nor challenge any part of our Justification by our Merits or Works: For truly there be Imperfections in our best Works; we do not love God so much as we are bound to do, with all our Heart, Mind and Power: We do not fear God so much as we ought to do: We do not pray to God, but with great and many Imperfections: We give, forgive, believe, live, and hope imperfectly: We speak, think, and do imperfectly: We fight against the Devil, the World, and the Flesh imperfectly: Let us therefore not be ashamed to confess plainly our State of Imperfection: Yea, let us not be ashamed to confess Imperfection, even in all our best Works: Let none of us be ashamed to say with holy St. Peter, *I am a sinful Man*. Let us say with the Holy Prophet David, *We have sinned with our Fathers, we have done amiss, and dealt wickedly*: Let us all make open Confession, with the prodigal Son, to our Father, and say with him, *We have sinned against Heaven, and before thee (our Father) we are not worthy to be called thy Sons*. Let us also say with holy Baruch, O Lord our God, to us is worthily ascribed Shame and Confusion, and to thee Righteousness: VVe have sinned, we have done wickedly, we have behaved our selves ungodly in all thy Righteousness. Let us all say with the Holy Prophet Daniel, O Lord, Righteousness belongeth to thee, unto us belongeth Confusion: We have sinned, we have been naughty, we have offended, we have fled from thee, we have gone back from all thy Precepts and thy Judgments. So we learn of all good Men in Holy Scriptures, to humble our selves, and to exalt, extol, praise, magnifie and glorifie God.

I might go on with the remaining part of this Sermon, it is so Excellent, so Weighty, and so Convincing, and indeed so Adapted to meet with this fundamental Error of the Quakers, and particularly with the whole Scope and Tendency of all Fox's Arguments and Answers to the Ministers in his *Great Mystery*, that I know not well how to leave off. I pray God send it home to their Consciences, that by this sound Doctrine, they may see their Errors and repent, and return with humble Confession to God, begging his Pardon, for the sake of his dearly beloved Son Jesus Christ; and so to the Unity of the Church, which would be the Joy of Angels and Men; And to this (notwithstanding they account me their Enemy) I heartily say Amen.

Sign XVIII. I am now come to George Fox's Vindication of Christopher Atkinson, whom the Quakers of late, *Jos. Wyeth, Dan. Phillips, &c.* are so loth to own; who, whilst he was an Apostle among them, yea, a Writer, a Preacher, a Sufferer, was highly own'd and embrac'd, and his Doctrine then own'd and defended: And since his Doctrine is that which we have most to do withal, and that part thereof own'd by Geo. Fox too; so that now if I make it appear, that Fox hath vindicated, even that Doctrine we object against them, viz. *Atkinson's, &c.* then it will oblige the Quakers to disown Fox as well as Atkinson, or to stand by Atkinson's Doctrine, and thereby defend George Fox. And therefore to set the Matter clear, I shall first recite the Doctrine they then oppose, viz.

Dr. Goodwin, Mr. Nye, and Mr. Sydrach Simpson, 1653. wrote Sixteen Principles, or Positions, and presented them to the Parliament, as an Antidote against the spreading Infection of those Times; which said Positions I have now by me, and recited them *verbatim* in my Second Part of this Folio. See p. 109, to p. 113. with Christopher Atkinson's Answer to them, to which I refer: But since I now upon my own narrow Search, find that George Fox (their infallible Apostle) have vindicated both Atkinson and his Doctrine; I shall recite first those Points the said Fox defends, next Atkinson's Answer, and then Fox's Defence.

First, These Three Divines Positions, viz.

Position 3. That this God [which in Position 2. they had said was Creator, Governour, and Judge of the World] who is the Creator, is eternally distinct from all the Creatures, in his Being and Blessedness.

Position 8. That Jesus Christ is God and Man in one Person.

Position 11. That this same Jesus Christ being the only God and Man in one Person, remains for ever a distinct Person from all Saints and Angels, notwithstanding their Union and Communion with him.

Now comes their Champion in that Day, Christopher Atkinson, who by his Book, *The Sword of the Lord drawn and furbish'd, against the Man of Sin, or something in Answer to a Paper put forth by Three of the Chief Priests in London, Thomas Goodwin, Sydrach Simpson, and one Nye, for the Propagating of the Gospel, sign'd by Henry Scobell, Clerk of the Parliament; with their Deceit and deceitful Actings laid open*; Therefore was I mov'd by the Lord God of Life to lay open their Deceit by the Spirit of Truth; whose Name in the Flesh is Christopher Atkinson. Printed 1654.

Now

Now follows Christopher Atkinson's Answer to three of the sixteen Positions, viz.

P. 3. **Position 3.** *That this God, who is Creator, is eternally distinct from all other Creatures* [Mark his Perversion, representing God to be a Creature] *in his Being and Blessedness.*

Ans. 'God ye know not (saith Atkinson) neither can ye see him, but are found Persecutors of him; who would divide him from what he is by heathenish Inventions, which ariseth out of the corrupt sensual Part, which shall never inherit the Kingdom. The Being of God is not distinct from them that are begotten by him: For as the Father and the Son are One without distinction, so are they that are begotten by him; and here ye Perverters of Truth are shut forth from God, with all your Distinctions and Imaginations——And here I Challenge you before the Lord; to produce one Scripture which speaks of God being distinct from them that are begotten by him.

P. 5. **Position 8.** And whereas you say in your 8th, *That this Christ, the Man of God* [Mark his Perversion; they said, *That this Jesus Christ is God and Man*, not Man of God, for so were the Prophets and Apostles; besides, he leaves out the Name Jesus] *is God and Man in one Person: It is a Lye*; He is not divided from what he was before the Foundation of the Hills were laid, &c.

P. ibid. **Position 11.** *That Christ being the only God and Man in one Person*, [leaving out the Words, *That this same Jesus*] *remains for ever a distinct Person from all Saints and Angels, notwithstanding their Union and Communion with him.*

Ans. 'Your Words (saith Atkinson) are utterly deny'd and detested, and your Distinctions are abominable. I Challenge you from the Lord to prove such a thing in Scripture, or else stop your Mouths for ever; for Christ is but One in all, and not distinct, &c." As at large recited, Part II. p. 109, to 113. where I have Reprinted this whole Book, touching these sixteen Positions; and shew'd from their several Books that Atkinson was own'd, and his Doctrine defended by George Whitehead, Edward Burrough, Richard Hubberthorn, John Audland, with many others, Part II. p. 113. And now I proceed to Fox's Vindication of Atkinson's Doctrine: For against this Book, *The Sword of the Lord*, &c. Mr. Ralph Farmer wrote an Answer, 1655. intitled, *The Mystery of Godliness and Ungodliness*, &c. where he also Reprinted this Book *The Sword*, &c. with the sixteen Positions; against which Book, *The Mystery*, &c. George Fox in his *Great Mystery*, &c. wrote an Answer, where p. 174. quoting p. 53. and 55. he has, as his way was, jumbled up a Recitation out of Atkinson's Book; Thirteen Words from p. 3. and p. 5. Eighteen Words: And as in Mr. Farmer's Book, p. 53, 55. (tho' not truly) cited, but true or false, all was one to him; but take them as they are in Vindication of Atkinson, viz. Priest Farmer, p. 53. p. 55 out of Atkinson thus saith, *That this God, who is the Creator, is eternally distinct from all Creatures: That Christ being God, only in one Man's Person.* [Mark his Perversion; the Ministers said, *God and Man in One Person.* Atkinson, *The Man of God*: So true to neither] *remains a distinct Person from all Creatures* [Saints, says the Ministers, and Atkinson both,] *and Angels.*

Ans. (Replies Fox) 'This is contrary to Scripture. The Saints Bodies are the Temple of God, and he will dwell in them, and walk in them, and he will be their God, and they shall be his People. And this is to them that Witness, the New Covenant, and Christ in you the Hope of Glory; and he is within you, except you be Reprobates, [then not in Reprobates, consequently not in the Quakers, nor in every Man as they teach] and them that eat not his Flesh, and drink not his Blood, have no Life in them; and they that eat his Flesh, have his Flesh in them; and the Saints are not distinct from him, for they sat with him in Heavenly Places, and he is in them, and they in him, and Christ in you, the Mystery, the Hope of Glory, and he is the Head of the Church, and so not distinct."

Now let none think that Fox did not understand the Word *distinct* from *divide*; for he blames Magnus Byne, *Great Myst.* p. 89. for not distinguishing, saying, *Here thou hast made no distinction betwixt the Spiritual and Natural*: No, 'tis no Mistake in that Sense; for they did really believe that every Quaker was Christ, without distinction. And therefore, says Isaac Pennington, *the Name Christ belongs to every Believer, as well as to the Head.* A Question to Professors, &c. p. 27.

Again, p. 62. of Mr. Farmer's Book, *The Great Mystery of Godliness and Ungodliness*, &c. he is Paraphrasing upon Atkinson's Doctrine foregoing, viz. *That God, who is the Creator, is eternally distinct from all other Creatures, as if (says he) God were a Creature too*: Whereas these Three worthy Men say in their Position thus, *That he is eternally distinct from all the Creatures*; not using the Words *other Creatures*. Again, The Three Ministers said, and that truly, *That he is distinct in his Being and Blessedness*: But Atkinson replies, *That the Being of God is not distinct from them that are begotten by him.* Now (says Mr. Farmer) that the Father and

and the Son are One eternally, both in Essence and All-glorious Excellencies: And *Atkinson* says, That as they are One without Distinction, so are they that are begotten by him."

But *Fox* could not bear with this Paraphrasing upon his beloved Brother *Atkinson's* Doctrine, but came in to his Vindication, *Great Myst.* p. 274. saying, *Priest Farmer saith, God is distinct in his Being and Blessedness from all Creatures; And that God, who is the Creator, is eternally distinct from all Creatures.*

I Answer (says *Fox*) 'God is a Spirit, and he dwells in his Saints, and the Spirit of the Father speaks in the Saints, **so not distinct**; and while any are **distinct** from him, they are from the Spirit of God in their own Particulars, and are not Saints, but such as come to walk in the Spirit; they have Fellowship with him, and lives in his Presence, and seeth his Face, and behold his Glory, and **not distinct**, &c."

This is the Substance of his Answer, which consists of perverting Scripturè, as the Devil did, and all to prove that there is no distinction to be made between Almighty God, and a poor finite sinful Quaker; no, nor any distinction to be made between Christ and a Quaker: For says *Fox*, in another place, p. 273. *ibid.* It is not horrid Blasphemy to say, the Soul is a part of God, &c. p. 100. Is not the Soul that came out from God, which is in God's Hand, **part of God**? Thus much for *Fox's* Vindication of *Atkinson*, which proves him, and all that own this Defence of *Atkinson*, Forgers, Incendiaries to Mischief, deceitful and thievish Dealers, and Children of Darkness. See Rule, Numb. III, V, VI, VII. As well as Perverters both of the Books and Sense of their Opponents. See Rule, Numb. XII.

Sign XIX. I shall only mention two Queries of the fourteen, propos'd by *Reeve*, and answer'd by *Edw. Burrough*, as in his Works, p. 38. in which I shall insert the Words of each, but not all the whole Answer, there are so many Tautologies, nothing to the Purpose, but shall keep to *Burrough's* Words and Sense, viz.

Query 1. *Whether these Men were sent forth by the Eternal Spirit to preach, which in the least cannot demonstrate what the Only True God is in himself; and how he is a distinct Being from all living Creatures, &c?*

Ans. 'God is a Spirit, and he is **not distinct** from living Creatures, for in him living Creatures lives, moves, and have their Beings; and he is not far from them, nor distinct from them,' saith *Burrough*.

Query 2. *Is not this an infallible Demonstration, that a Man is sent forth by the Eternal Spirit, if he have received a Gift from the Holy Ghost, to demonstrate what the true Creator was in his own distinct Essence, Nature and Glory, from Eternity, in Time, and to all Eternity; and wherein Elect Men and Angels differ in their Natures and Glory, distinct from their Creator in their Persons?*

Ans. 'Let all Flesh be silent; He who was in Time, knows not him which was before Time, and shall be when Time shall be no more: He who knows the Creator which inhabiteth Eternity, is redeemed out of Time, into the Habitation of the Almighty; but this to thy dark Mind and Spirit is unknown: If ever thou knowest it, it must be thro' Death? The **Nature** and **Glozy** of the Elect differs not from the **Nature** and **Glozy** of the Creator, in his **Nature**, enjoying his **Glozy** which was from **Eternity**: He that reads, let him understand thy Words, **distinct Essence**, I deny; for the Elect is **not distinct** from the Creator, but lives by the dwelling of the Son in him, and with the Son of the Father dwells also: If thou hast an Ear, thou may'st hear.

Remark. Beside, the Blasphemy couched in these Answers, like that of *Fox*, in **Sign XVIII**: who with *Atkinson*, would admit of no Distinction between God and his Creatures, as I have there observed; here is not one of his Quotations paged, which renders this their Prophet, and Son of Thunder, as they stile him, void both of Ingenuity and Honesty. See Rule, Numb. V.

Sign XX. The next shall be from their Prophet *Fr. Howgill*, who has not paged any one Quotation out of those Articles he hath quoted, but as done, take them in *Howgill's* own Words; And as his not paging the Recitations, shews him to be void of Honesty and Ingenuity, even so doth his Doctrine shew that Quakerism is all of a piece; and that *Howgill*, as well as his Brethren, *Fox*, *Burrough*, *Atkinson*, &c. held, that there was no distinction to be made between God and his Creatures, betwixt Christ and the Saints, (meaning themselves; for (say they) as I have shew'd) *The Name Jesus and Christ belong to every Believer as well as to the Head.* A Question to Professors, &c. p. 27. yea, as well as to Christ that suffer'd at Jerusalem; and therefore will allow of no distinction to be made between a Quaker, (or a Saint, which with them are Words Synonymous) and Christ, as in the three last Signs I have shew'd: And this I bring chiefly to corroborate the foregoing, as well as to shew that his Practice, in not paging his Opponents, render him void of both Ingenuity and Honesty, in his Readers view, as well as a Forger. See Rule, Numb. V.

There

There was in *New England* certain Articles exhibited or made against the Quakers, for their Blasphemy; to which Articles *Francis Howgill* return'd an Answer: A few whereof I shall give in his own Words, abating some of his Tautologies, foreign to the Matter, in his Book, *The Popish Inquisition newly erected in New England, &c.* Printed 1659. p. 45.

Article I. *If any Person or Persons, besides their refusing to come to the Publick Assembly of Divine Worship, shall either deny the Blessed Trinity of Persons in the Divine Essence in the God-head.*

Ans. 'And is this (says *Howgill*) one of your Orthodox receiv'd Articles? Then the Pope is as Orthodox as you——And a Trinity of Persons in the Divine Essence, Where learned you this Article, from the Pope? From the Mass-Book?——I challenge all your Orthodox Professors, to shew me from Scripture, where the Holy Ghost is call'd a Person; be asham'd of your Ignorance, ye illeterate Men.

Article II. *Or shall deny the Person of Christ to be distinct from the Father, and the Holy Ghost; or that shall deny the Person of Christ to be distinct from every Believer.*

Ans. 'Do but mark (says *Howgill*) the Madnes and Confusion of these mighty Rabbies; before there must be Three Persons in One Essence; and now Christ must be distinct from the Father and the Holy Ghost, before in God, and now distinct from God. **This is damnable Doctrine**, which hath been brought in since the Apostacy; for the Scripture saith, God was in Christ, reconciling the World to himself: How then was he (Christ) distinct from the Father, when the Father was in him? I am in the Father, and the Father in me, and I and my Father are One: Nay, saith *New England* Doctors, They are distinct; and the Fullness of the God-head dwelt in him bodily. Now prove you that the Father and the Holy Ghost are distinct from Christ, or how is Christ's Person distinct from every Believer, when he that is a Believer hath him revealed in him, and he that is a true Believer eateth his Flesh, and drinketh his Blood? How is he then distinct? What nearer Union can there be express? Is that distinct from a Man that he hath in him? But it may be they will say, as the rest of the Dreamers do, He is in Believers by his Spirit, distinct from his Body; then I say Christ is not divided, for a Person without his Spirit, or distinct from the Spirit, is not Christ; but this blind Doctrine came up since the Apostle Days, and was counted as Orthodox by the Council of *Nice* and *Lateran*, a Company of Apostates; and hath been counted by the Beasts Followers, a great Point of Divinity.

There are Six more very Christian Articles, but these Two may serve for a Taste of the Quaker-Heresie, if not Infidelity.

Remark. 1st, It's plain that *Howgill* is of the same Stamp with *Fox*, *Atkinson* and *Burrough*, beforementioned; for he calls the Doctrine of the ever Blessed Trinity, **Damnable Doctrine**. 2^{dly}, The Council of *Nice* a Company of Apostates, for asserting that Doctrine; and it's plain that *Fox*, by saying, Sign XVI, *He witnessed that they had a Spirit given them to know who were Saints, who were Devils, and who were Apostates, without speaking ever a Word, beyond all the Forefathers, since the Days of the Apostles in the Apostacy.* I say, it's plain, that in the Apostacy, he meant the Fathers of the Church, who taught that Doctrine, and consequently all true believing Christians; and besides, he like the rest has not paged the said Articles, and thereby is by their own Rule (if they have any Rule) void of both Honesty and Ingenuity; for their Light within, is as uncertain as my Lord *Shafsbury's* Weather-Cock. See Rule, Numb. V. And besides all this, he will not have the Person of Christ distinct from a true Believer; no, no Distinction must be made between a Quaker and Christ, or Christ and a Quaker; in this Point they are unanimous, and that the Christians, who own that Christ dwells in their Hearts by the Influences of his blessed Spirit: These they account the Dreamers of the Age. And to confirm all, I shall instance one more of their loudest Blasphemers on this Topick, namely, *Geo. Whitehead*.

Sign XXI. Mr. *Townsend*, a Minister in *Normich*, 1654, writing a Book against the Quakers, in Defence of the ever Blessed Trinity of the Three Persons, in the Undivided Divine Essence. *Geo. Whitehead* and three other Quakers, *Atkinson*, *Simonds* and *Lancaster* thus reply, in their Book, *Ismael and his Mother cast out*, &c. p. 10. Printed 1655. viz. *And here thy Antiquity, and thy Reasons, and the Three Persons thou dreamest of, which thou would divide out of One, like a Conjuror, are all deny'd, and thou shut up with them in perpetual Darkness, for the Lake and the Pit.*

Remark. From hence it's plain that *Whitehead*, &c. Damn the Ever Blessed Trinity of Three Persons, in the Undivided Divine Essence, to Hell, the Lake, and the Pit. These were their Principles in their Beginning, and they tell us now in Print, That their Principles are the same still, and that in every Respect, without the least Variation or Change, as I have shew'd from their late Printed Books, see Part V. p. 379. Thus have I shew'd, that *Fox*, *Atkinson*, *Burrough*, *Howgill* and *Whitehead*, their Five principal Pillars, are the boldest and most blasphemous Hereticks, that ever the World knew, or that ever appear'd upon God's Earth; witness this and other Books wrote by *Whitehead*, &c. who has not paged this Book, but in this and others, put

in Words, left out Words, changed Words, perverted Books, violated their Opponents Sense, ridicul'd their Persons, and are therefore Lyars, Forgers, Thievish Dealers, Incendiaries to Mischief; and so I close this Point. See Rule, Numb. I, II, III, IV, V, VI, VII, VIII, IX, X, XI, XII. of every Crime therein mention'd, *George Whitehead* is guilty, even by their own Rule.

Sign XXII. Having already given a large Quotation out of the Book of Homilies, on purpose to convince the Well-dispos'd amongst the Quakers, shewing them how diametrically opposite their Teachers Doctrine is to that of the Patriarchs, Prophets, Christ and his Apostles, as well as to shew them their fundamental Errors; and might quote much more out of that, and other Books, wrote by Divines of the Church of England, were they but convincible:

But having by me about Forty Books, wrote by Ministers, from 1650 to 1660, to which *Fox* pretended in his Folio, *The Great Mystery*, &c. to have answer'd, tho' nothing to the Purpose; as well many other Books wrote against the Quakers, by Ministers in that time, and since: To which *Fox*, *Whitehead*, *Atkinson*, *Howgill*, *Hubberts*, *Fisher*, *Parnel*, *Farnsworth*, &c. have wrote pretended Answers; and finding those Ministers Writings so Christian, that I believe they clear'd themselves very well of the Quakers: And in reading these Books, and finding such a Christian Zeal for the Gospel of Christ, and tender Care of their Flocks, that I have been greatly affected with them; amongst which, I find one wrote by Mr. *Timson*, then Minister of great *Bowden*, in *Leicestershire*, and whose Sense of the Quakers, and their deceivable Ways, comprehends the Sense of many of the rest of his then Brethren, who, I do believe, are gone to Rest, and that his Works may follow him, and his Testimony in conjunction with his zealous Brethren in that Day, may be reviv'd, and stand as a Monument of his Christian Endeavours to Posterity; I shall transcribe his Epistle to his Reader, in his Book entitled, *The Quakers Apostacy from the perfect Rule of Scripture*, &c. Printed, 1656. I shall say no more of the Christian Zeal he manifested for the Glory of God, the Honour of his Only Begotten Son, our ever Blessed Redeemer, and his faithful Watching over his Flock committed to his Care and Charge, and the Defence of the Gospel, manifested in the Works of this painful Labourer, and watchful Pastor, than to transcribe his Epistle to his Reader, recommending the same to all the well-dispos'd amongst the Quakers, to consider of, without Prejudice, in hopes it may turn to their Account, in order to their Conversion, to which I say Amen, if it be the Will of God,

Mr. Timson's Preface to his Reader, is as followeth, viz.

THE Occasion of these few Sheets, was this: The deep Sense and Apprehension of my Spirit towards these seduc'd People in general, and some of my dear Friends in special, that are drawn aside, and entangled in these dark, diabolical Snares, hath moved my Bowels to pitch upon this, as a fit Expedient to reduce them from that sad Temptation, and Way of Wandering, themselves are so insensible of. These Queries I first delivered to my Friends, and I desir'd that they would get them answer'd by the ablest they could of that Perswasion. At last I receiv'd an Answer from *William Dewsbury*, then Prisoner at *Northampton*; which Answer was so obscure, deceitful, and confused, that I was constrained in my Reply to urge him earnestly to answer directly to the Questions, with several Queries to understand his Sense; which, accordingly, himself, and *Thomas Stubs*, and *John Whitehead* have answer'd more directly, and subscribed their Hands. I having in this given you the Substance of theirs, as faithfully as I was able to understand their Sense, and have not in the least wittingly mistaken them. And however they are apt to accuse me Slandering them in things that are too gross, in Plainness of Words, to publish to the World, they judging their Novices, and all others besides themselves, incapable to receive some of their Principles as yet, and therefore they study how to darken their Sense, by subtil Glossing, equivocating Expressions and Shufflings, yet their damnable Heresies are apparent to the Intelligent, and Impartial, sober Christian: And I shall desire of them to deal no otherwise by me, than I have dealt with them: What I have charged them withal, is upon such rational Grounds, that I am sure themselves are convinc'd in the Secrets of their Hearts, that I lie not; and for them to reproach me with that they cannot in Conscience, with any Colour of Reason, make good, would most reflect upon their own Heads, and be a Shame to themselves and Cause, by saying and unsaying, to evade what is justly charg'd upon them.

Truth is Invincible, and ought to be Publish'd; it seeks no Corners, nor minds any Shiftings, but is entire of it self, and will stand, when all the Imaginations and Inventions of the dark Mind of Man shall be scatter'd and brought to nothing. They frequently judge Men by the Light which gave forth the Scriptures, even while they are opposing the Authority of the Scriptures, as they are the only Rule of knowing the True God, and Jesus Christ whom he hath sent, and how to believe in him, and live in all Christian Obedience, unto him.

‘ If

‘ If they judge of Men and Errour by the same Light that gave forth the Scriptures, why do they censure me, for but pleading the Authority of the Scriptures to be a perfect Rule of Faith and Obedience? Is the Light of the Spirit of God contrary to the Light of his own Inspirations? Are the Inspirations of God upon Divine Record, to be rejected as useless and fallible, because they cross the Instigations of ignorant Men, who are all their Life long subject to Errour? Are they so drunk with Delusion and Impudence, that they will rather charge the Scriptures with Deceit, than question their own deceitful Hearts? Can they be more sure that the Instigations in their own Hearts, are from God rather than the Inspirations of God in the Scriptures? We may be sure the Scriptures are of God, and writ for our Learning, *Rom. 1. 5.* But neither we nor themselves can be sure that their Revelations pretended to, are of God, and given for our Learning, Comfort and Hope, unless they were confirmed by the same unquestionable Authority that the Scriptures are.

‘ And for them to plead an infallible Rule within, and yet to be urging a Rule without from the Scripture, is most absurd: If the Spirit be the Rule, as they affirm, why do they not stick to that Rule? Hath the Rule of the Spirit need of the Testimony of the Letter, to prove it by? What Proof can be given to prove that which is the highest Proof and Rule it self? How many things do they pretend Scripture for, while at the same time they will deny and question the most things the Scripture plainly teaches? Let them tell us what they believe and practise from the Teaching and Obligation of Scriptures: For if they stand obliged to nothing that the Scripture teaches, why do they quote it, and speak in the Language thereof? As if they were for it, when they are not, which is rank *Hypocrisie*, and done of purpose to deceive: If they judge themselves obliged to some things which the Scripture teacheth, because God has taught them therein, why do they not then believe, and do all that the Lord teacheth in them, upon the same Reason and Account? But if any Men in the World are without the true Light of God, those Men are, that speak not according to the Law and Divine Testimony of the Scriptures; *Isa. 8. 20.* *If any speak not according to this Word, it is because they have no Light in them; Their Light is involved in Darkness, their Wisdom is Folly; so saith the Prophet Jer. Chap. 10.* *Ye have rejected the Word of the Lord, and what Wisdom is there in you? Were not this verified upon these Men; would they boast, That they are as perfect as Christ that dy’d at Jerusalem?* And say, That he that trusts in Christ that dy’d at Jerusalem, for Salvation, shall be deceiv’d, and reproaches his Institutions and holy Ordinances, with the Odiums of Mens Traditions, outward Observations, inconsistent with God’s Kingdom, and compare them to *Nebuchadnezzar’s* great Image? Would they set up a Light and Power in blind, impotent Nature, corrupted, sufficient to lead out of Darkness to Eternal Life, without the Use and Knowledge of Scriptures? Would they form a Christ in their Mind, that is in all Men, without Person, Natures, Offices? Would they confound God and Man, into one, *denying God to be distinct from his Saints?* Would they renounce all their former Teachings, and Practices, received from the Lord, by the Means of his Word and Ordinances, and wholly follow the Imaginations of a strong deluded Heart, &c?

‘ I beseech you, dear Friends, consider, are not such things as these evident Expresses of *dark deluded Minds*, that have forsaken the right way, and are entangled as you see? Let me intreat your Patience and Diligence seriously to read these few Sheets, without Prejudice and Contempt: The Lord knows what Diligence and Tenderness of Bowels I have had to prepare this for you, and some others, to prevent and reduce you from these dangerous Snare, than any Temptation (common to Man) that ever I heard of before: It’s carryed on with such mysterious Wiles, that poor Souls are surpris’d and taken in the Net, with great Content, and the more they are surpris’d, the better pleas’d, and readier to embrace whatever is suggested, and rarely do any return from this Apostacy, that were knowing, practising Christians before. I have enlarged my self, and open’d my Heart to my Friends of *Farandon* in this Tract, and I hope it will not be an Offence unto them; if it be, it was hop’d and intended otherwise, I am confident your own Hearts will witness unto most I have wrote, altho’ it be against that way, which for the present, you groundlessly adore.

‘ As for those Persons that have answer’d me, who have charg’d me with bringing forth many Lies and Slanders, and have made a Noise thereof, as if I were some carnal, lying Wretch, that matter not what I write: Those that are sober, and of Judgment, may easily conceive, by my Questions and Replies, what Lyes I have brought forth, and what Lyes those are they charge me with, even such that the Holy Scriptures witness to be the Will and Truth of God; and as for any personal Lye, why have they not made the Discovery? Themselves cannot but be sensible that they have accused me of Slander in things that themselves have publish’d, which I did not know until afterward by their own Books. But let me desire you in your Returns, to answer to the main Strength that is against you, soberly, and with as great a Strength of Reason, and of Scripture-Authority, as you can; for nothing else is like to take with him you oppose;

pose: And be asham'd to asperse and reproach me to the World, with meer Impudence, for want of just Matter; which Trade is too common with you, and those of your way, to those of best Quality and Esteem amongst Christians. But look into your own Papers, and in cold Blood consider how frequent you are in reviling and censuring of those that you have nothing to accuse them of justly, from any Scripture-Ground, but because they they oppose you for being Adversaries to the Truth. As for your Queries at last, the most of them have been answer'd by a Reverend Minister of the Gospel, Mr. Baxter, who is sufficiently revild and reproach'd for his Pains. But the Day is coming, that will declare every Man's Work, of what sort it is. And I judge it necessary, for to be resolv'd what the Rule is, that we are to answer from, to yours, seeing you have deny'd the Scriptures for being a perfect Rule of Faith and Obedience: For my part, I judge those not worthy to be answer'd at all, nor in the least to be regarded, that have deny'd the Rule of Scriptures: And were it not for the sake of those that are ignorant of their Deceits, and apt to be taken with the cunning Sights of these seducing Men, and in hopes of convincing my Friends, and that I might be an Instrument to inform the one, and reduce the other, I had never engaged with these unperswadable Men, so wholly turn'd from the Truth, as that he that runs may read and clearly see.

John Timson.

Thus far the Preface; out of which, I shall first take Mr. Timson's Words, as there, in Blacki Secondly, Fox's, confuted Reckation out of them, in his *Great Mystery*, p. 16. Thirdly, his Answer, and Fourthly, some Remarks.

First, then, Mr. Timson's Words, out of which Fox takes his Recital, viz. *Would they confound God and Man into one, denying God to be distinct from the Saints?* And six Lines after, *I beseech you, dear Friends, consider, are not such things as these, evident Expresses of dark, deluded Minds?*

Next, Fox's Recital.

Priest Timson, in his Preface to the Reader, saith, *It is an Expression of a dark, deluded Mind, to say, that God is not distinguish'd from his Saints.* And so say all understanding sound Christians.

Next, Fox's Answer.

Ans. *But God and Christ is in the Saints, and dwell in them, and walk in them, and he (Timson) is a Reprobate,*—and p. *ibid.* And John Bunyan is deceived, who saith, *that Christ is distinct from his Saints, and so you are a Company of pitiiful Teachers.*

Remarks upon the whole.

First, I have recited Mr. Timson's whole Preface, and the Passages out of which Fox recites in Black Characters. The last of which Words he quotes first; and the first of Mr. Timson's, tho' not truly, he quotes last, dropping more than half of each Passage, purposely to pervert both.

Secondly, It is observable, 1st, How he drops Words: 2dly, How he changes Words: 3dly, How he takes a few Words, viz. of *dark, deluded Mind*: Then mounts upwards 6 Lines, and takes half a Line more to make up his Recital, by which, according to their own Rule, Numb. II, III, V, VI, XII. He was a Villain, a Cheat, a Forger, a deceitful, thievish Dealer, a Child of Darknes, a Perverter of Books, one that purposely endeavour'd to blind and puzzle his Reader.

Sign XXIII. In the Book above-quoted, p. 23. Mr. Timson thus saith, viz. *There is not any, whom Christ dwells in by his Person and Natures, for so he is far above all Heavens, Acts 7. And it is Blasphemy to say, That Christ is in them by his Person as God and Man.*

Now comes Fox's Answer, *Great Myst.* p. 17. whereby he tacitely confesses the Charge, and thereby owns, that Christ, as God and Man, dwells in them, and as this is the Heart of the Quaker-Heresie, so he denies not a Word of it, tho' not without his perverted Scriptures, and Quaker-Glosses, to blind the Unwary. First, see his curtail'd Recital, next, his Answer.

Priest Timson saith, *It is Blasphemy to say, Christ is in them as God and Man.*

Ans. *How are they of his Flesh and Bone? And doth not the Scripture say, Christ in you, and God will dwell in you, and walk in you? And are not the Saints of his Flesh, and of his Bone? And are they not Partakers of his Divine Nature?* Here you'll say is nothing but Queries, and therefore doubtful, like the Heathen Oracles: But in p. 250, *ibid.* he there plainly denies our Crucify'd Christ, saying, in Answer to Mr. Wade, viz. *And the Devil was in thee, Christopher Wade, for thou saith, Thou art saved by a Christ without thee, and so hath recorded thy self to be a Reprobate, and ignorant of the Mystery of Christ within thee.* And to confirm all that hath been said at this time, on this Floor, that they own no other Christ than their Light within, their admir'd Idol, as by

by their Fruit is manifest: See p. 206, *ibid.* Now I say (said Fox) if there be any other Christ but he that was Crucified within, he is a false Christ; and he that hath not this Christ that was Risen and Crucify'd within, is a Reprobate, tho' Devils and Reprobates may make a Talk of him without: And to clinch the Matter, and to put all out of Doubt, in their Book, *The Divinity of Christ*, &c. Epist. Geo. Fox thus saith, *The Quakers Light within is Christ*: And *Great Myst.* p. 207. he there tells you, That God's Christ is not distinct from the Saints. No, they'll not admit of any Distinction between a Quaker and Christ, and Christ and a Quaker: For as *Is. Pennington* teaches in his *Question to Professors*, &c. p. 27. *The Name Jesus and Christ belong to every Believer, as well as to the Head, viz. Christ that was crucified on the Tree of the Cross.* But it is enough to my Purpose that they thus curtail, put in, leave out, &c.

Sign XXIV. For as much as *Geo. Fox*, their Founder and great Apostle, has laid it down as an infallible Rule, *That reflecting on Persons was never the way to beget to God, and a Mark of a false Prophet*; as in Rule, Numb. XI. I shall shew, that as in the former Signs of their Hypocrisie, this is not the least, for I do positively affirm, That no People professing Religion, since the World began, were so egregiously guilty of that sort of Rhetorick. Thus do they condemn themselves in the Things they allow, and thereby they declare to all the World, That they are Self-condemn'd: And if so, surely it will be a Means to put their Professors upon Consideration, as well as shew the Truth of that Saying of *Mr. Ralph Farmer*, in his excellent Book, Entitled, *The Mystery of Godliness, and Ungodliness*, &c. Printed 1655. p. 89. viz. *If ever Men were possessed with a Spirit of Lying, Railing, proud Censuring, Blasphemy, Dissembling, Equivocating, Prevaricating, Forging, and Falsifying the Writings both of God and Man: These Quakers are the Men.* And p. 80. thus Reader (says he) *Are not these Men, thinkest thou, those Locusts that are come forth upon the opening of the bottomless Pit, Rev. 9. with whom comes forth a Smoak, by which the Sun and the Air are darkned? Read their Description: Certainly, the King that Rules in them, and over them, is no other than that Abaddon, Apollyon, mention'd there, ver. 11. Destroyer, that Dissolver (as the Word signifies) of all Religion and Duty.* Read *1 Tim. 4. 1, 2.* Now the Spirit speaketh expressly, *That in the latter Times, some shall depart from the Faith, giving Heed to seducing Spirits, and Doctrines of Devils; speaking Lyes in Hypocrisie, having their Consciences seared with a hot Iron.* They spake Lyes (continues *Mr. Farmer*) in Hypocrisie, and what's this? but to dissemble, and to deceive, to juggle and play the Cheater, speaking one thing, and meaning another; to speak plain Words that other Men use, but with a reserved Sense to themselves, of their own coyning; so that no Man in an ordinary way, knows how to understand them. They'll pretend to speak and approve of Truth, but they lye, and play the Deceivers, not using Words in that Sense they are usually taken, and commonly understood: And if ever Men were guilty of this kind of Hypocrisie, these Quakers are, &c.

I have transcrib'd the more of this excellent Man's Book; First, to shew what a right Sense those early Writers against Quakerism, had: And Secondly, to shew how zealously they were concern'd for the Truths of the Gospel, which from the Quakers Beginning, they have been so Industrious in Supplanting and Undermining, and chiefly, by this their Art of Hypocrisie, and dissembling with God and Man; and therefore to confirm what *Mr. Farmer*, in conjunction with many other of those early and zealous Ministers, about the Year 1655, have wrote against the Prevelancy of this dangerous Heresie of Quakerism, destructive to Civil Society and Christianity, as well as Government in Church and State; I shall proceed to give some Demonstrations out of their own Books, in this Sign of their Hypocrisie I am now upon, and which is not the least, since thereby, (I mean, their most scandalous, and foul-mouth'd Reflections) they have deterr'd many excellent Men from meddling with them, especially, considering their Stubbornness, and self-conceited Averſion to all Reason, as well as true Religion: For thus they affirm by their Apostle Fox, *That reflecting on Persons was never the way to beget to God.* And yet in plain Contradiction to this positive Rule of their own Writing, there is no People upon God's Earth so guilty of such abominable Reflections as the Quakers are, and have been from the beginning: Some few Demonstrations thereof, I shall give out of their Books, beginning with that, Entitled, *Truth's Defence against the refined Subtily of the Serpent; held forth in divers Answers to several Queries made by Men, call'd Ministers in the North: Given forth by the Light and Power of God appearing in George Fox, and Richard Hubberthorn.* Printed for *Tho. Wayte*, at his House on the Pavement in York, 1653. See Part II. p. 138, to p. 146, where both Queries and Answers are largely recited. However, take this small Sample out of the same Book, viz.

Demonstration I. 'O thou filthy Beast, thy beastly Worship, no Prayers can we send to (or for) thee, but for thy Destruction; thou Man of Sin, and Enemy of Christ, thou Hypocrite: O, thou Impudent and Brazen-fac'd, thou art in the Sorcery and Witchcraft, and in the Adultery! O, thou slanderous Beast! O thou natural, brute Beast! O Generation of Vipers! And here, thou Serpent, thou art damn'd openly. And here I charge thee to be a Witch. and to bewitch the People; a Reprobate, hated of God, a Child of the Devil,

an Enemy of all Righteousness, a Son of Perdition: O thou false-hearted dissembling Hypocrite! The Plagues of God are due to thee, and that is thy Portion, thou Child of the Devil, thou blind Sor, thy Torment is begun, thou art a Conjuror, and livest in Conjuraton, thou Enemy of God, and Man of Sin, for Destruction thou art ordain'd, thy Fear of it doth begin, and the Lake that burneth, and the Pit thou art to be turned into eternally, thou livest in Philosophy and Logick, which are of the Devil.

Geo. Fox, Rich. Hubberthorn.

Demon. II. Edward Burrough's Works in Folio, p. 29. 'Thou art a Reprobate, a Child of Darkness, one of the Antichrists and Deceivers which John speaks of; the Light condemns thee, and all thy Generation eternally, to be in the Sorcery and Witchcraft, for thou art Darkness it self, thou art the Dragon that would devour the Man-child; thou art blind, Diviner, thou Lyar, thou full of all Subtily, manifest thy Poison and Enmity, thou blind Pharisee and Blasphemer, thou Jesuit, let thy Mouth be stopp'd, thou Lyar, who art for the Lake, a blind, ignorant Sor, dumb, Idol-Shepherd; thou Blasphemer, thou Reprobate, thou Accursed, thou Beast, to whom the Plagues of God are due, upon whom his Wrath must be accomplish'd; thou dark, blind Hypocrite, and Teacher of Lasciviousness, Sin, and Uncleaness; thou art Cain, thou Sorcerer, thou dead Beast, thou polluted, filthy Beast, Christ's Righteousness shall be reveal'd upon thee in Flames of Fire; here thou polluted Beast, here stop thy Mouth, thou Sorcerer, with thy Heap of Confusion, fit for nothing, but with thee to be turned into the bottomless Pit, thou Enemy of Christ, thou art in that Nature that Judas was in, and they that Crucified him: O thou dark Beast and Conjuror, thou Blasphemer, thou Serpent, thou dark, sottish Beast. Christ never was visible to thee, nor thy Generation; never any that follow the Priests, shall ever come to the Knowledge of God.

Here is a Taste of three of their Prophets, Fox, Burrough, and Hubberthorn, by which the Words of Mr. Farmer, foregoing, are truly verifi'd, viz. *If ever Men were possess'd with a Spirit of Lying, Railing, proud Censuring, Blaspheming, Equivocating, Prevaricating, Forgiving and Falsifying, these are the Men.* And for a farther Proof, see Part II. p. 147, to p. 152. where Mr. Bennet's Christian Queries to the Quakers, are distinctly set down, with the Quaker-Answers; as also William Penn's Vindication of this Diabolical Railing, Reflecting and Cursing Quaker-Answer, to which I refer.

And if to call a Man a Beast, a Sor, a Dragon, a Sorcerer, a Witch, a Serpent, a Viper, a Devil, with abundance of the Like, as above, be not Reflections, I can scarcely tell what are; yet, nevertheless, that I may make things plain, and that I may try the Quakers by their own Rule, and condemn them out of their own Mouths, I shall give the Contents of some Letters of the Quakers; Abstracts of which, are recited in a Book, wrote by Mr. John Wiggan, entitled, *The Quakers strongest Hold overturn'd, &c.* Printed 1665. To which the Quakers, viz. Geo. Fox, Margaret Fell, Tho. Curwen, William Houlden, Henry Wood, and William Wilson, in the same Year, wrote a Reply, filed, *This is an Answer to John Wiggan's Book, &c.* In which, they neither deny the said Letters, nor the Matters of Fact therein, only fault him that he did not print the whole, which he saith (there being so many Tautologies and Impertinences, and so long) that he printed no more than was necessary to manifest their base and foul Reflections; and by what is contain'd in these Letters, I think it sufficient to shew how they contradict their own Rule, viz. *That to reflect upon Persons, was never the way to beget Converts to God.* And that is enough for my present Purpose, viz.

Demon. III. Mr. Wiggan, p. 57. [tho' they say his Book was not paged: See **LYE IV.** preceding the **Signs**] *I shall pass by (says Mr. Wiggan) many biting, false, scornful, jeering and frothy, reflecting Expressions in their publish'd Papers, and only mention some few of those Censures, Judgments, Cursings and Reflections, which like a Flood they have sent out against me, with their Names who have thus publish'd their Papers, or sent them open; such of them, as have sent sealed Letters, their Names are concealed*

Thomas Curwen in a Paper, writes thus, p. *ibid.*

'John Wiggan, What a Rage and Chafe art thou in? And how thou swellest, and frettest! Oh! The Plagues of God will be thy Portion, and be poured out upon thy Head.

'Thou was so full of Rage and Bitterness, Envy and Malice in thy Heart; thou hast raked and scraped a deal of Chaff, and rabbling Stuff, which came out of the bottomless Pit.

In another Paper; p. 58. *ibid.*

'A filthy Dreamer, who vomit up thy own Shame, thy Book will be thy utter Overthrow; for it's no more to me than Chaff, and Dirt under my Feet. Thy ill-bred Behaviour, thy ill-bred saucy Tongue, unnurtured, and unbred: And besides, thy saucy Language, thy Hypocrisie and saucy Tongue, and Unmannerliness, and Ill-breeding.

Whether this was indicted (says Mr. Wiggan) by Tho. Curwen, Husband-man, or dictated by Geo. Fox, Shoe-maker, I know not.

Margaret

Margaret Fell in one Letter, p. ibid.

'Thou manifestst thy Gain saying Spirit, Core like; gain-saying and resisting of the Truth, as *Jannes and Jambres* did; that is to say, the Light, with the which every Man is enlightened, is not the Light of Christ, nor a saving Light. Thou art without God in the World, thou hast manifested thy self to be out of the first Step that leads to Christianity, and art a Minister of Darknes; thy foul, sinful Prayers are abominable: Thy fleshly Performances are but Grass and Chaff. All thy rotten hypocritical Performances. Thou hast committed Sacrilege, and hast blasphemed against the Holy Spirit of God, which never will be forgiven thee in this World, nor in that which is to come. Thou art under it, and it remains upon thee for ever. That foul and unclean Spirit that thou art of, thou manifestst thy dark, sottish Spirit.

An a second Letter, p. ibid.

'Thou (*John Wiggan*) begins with a Lye, and ends with the Devil, and sets *John Wiggan* next to him, as if -thou wast his head Vicegerent; but certainly thou art a great Zealot for him. All such unclean Spirits as thine is. Thy black, defiled Heart and Conscience. Thou hast manifested thy self to be a Child of Darknes. What hast thou to do, to take the Name of God and Christ in thy Mouth? Thou Enemy of God. Thou art a Thief, thou art not a Believer of Christ. Thou art yet in thy Sins. Thou art a Man separated from God. Thou never knewest nothing of the Worship of God. Thy envious, poisonous Heart. Thou art under the Chain, and it is over thee. A Fighter against God and his Truth, and the Reward thou wilt be sure to have. And never look, that that which is cursed will be bless'd. Thou art accursed, and no other Portion can thou have; and this is Scripture, and Truth to thee.

An a third Letter, p. 59.

'Thou can do something in Writing a Book of thy own Dreams, and thy Imagination and Brain-Studies, and telling of Lyes, which thou hatches out of Darknes. Thou art a meer Sot and Ignoramus. Thy evil, unclean Heart. Thy malicious, dark, envious Spirit. Thy Weakness, Inability, and Ignorance in the Things of God:

I (*says Mr. Wiggan*) having told her, That if she called the Light that is in every Man that comes into the World, Christ, she sets up an Idol; and if she worshipped that Light as Christ the Redeemer, she was an Idolator. She answer'd thus, viz. 'I never heard such Words, but from an Idolator, and a Blasphemer against God and Christ. Thou art an Enemy of God, thou art worse than the Jews. Thou art a fit Man to join with the Turk to set up *Mahomet*. O thou Infidel! O thou Child of Darknes!

Mr. Wiggan speaking of Christ, she saith, viz. 'I am a Witness for him against all such Antichrists, and Deceivers, and Blasphemers, as thou art. Thou art a Minister of the Night, and of Darknes, in the Apostacy. Thou art a Night-Bird. The Curse and the Judgment that's written therein, (*speaking of the Scripture*) Christ Jesus, and the Apostle hath pronounced it upon thee. Thou art the Man. Thou hast lost God and Christ.

And (*says Mr. Wiggan*) because I asked this Question, viz. What Parish-Priest in England has got more Money with his Tongue than *Geo. Fox*, since he was Journey-man-Shoe-maker in Manchester? She saith, 'Thou art a wicked, ungodly, impudent Liar. Thou Liar. A proud, disdainful Spirit. A heathenish Spirit which torments thee, and many more such Night-Owls as thou art. Thou wicked Liar. The Devil, the God of this World, is thy God, and thou hast done what thou canst in opposing the Quakers, to get him Glory. Thou hast a great Measure of the Spirit of Envy, Malice, and Cruelty, and Blood.

Thus far are her Expressions, whom *Tho. Curwen* affirms to be so virtuous a Woman, that I am not worthy to take her Name in my Mouth.

Another writes thus; (but whether *Fox* or *Fell*, he does not tell) p. 60. 'Thy vain hypocritical Prayers, and formal Preaching, and Cain's Offerings. Thou art darker, and darker, and will be to thy dying Day, unless thou come to believe undoubtedly that Christ enlightens every Man that comes into the World with a saving Light: You have been, and are Hypocrites. Thy Blasphemies against the everlasting Truth.

Another writes thus; (but whether *Fox* or *Fell*, he does not tell.) 'Thou opposes the Truth, and manifestest thy self to be an Enemy of Christ the Light, an Opposer of the Gospel, which is the Power of God, of which Power thou art ignorant, and a Stranger unto. Thou art gone into Rebellion, and not only ignorant of the true God and Christ, but also art become an Enemy and Opposer of him by Deceit and Deceivableness. Thou hardens thy Heart, and suffens thy Neck against the Lord, and heaps up Wrath against the Day of Wrath.

Another writes thus; (but whether *Fox* or *Fell*, he does not tell.) 'Thou hardenest thy self against the Truth more and more. It hath been evidently manifested, that thou art an Enemy to God and his Truth: Thou art in the Will-Worship and Carnal Ordinances; as Baptism, and Bread and Wine. Thou art vainly puff'd up with thy fleshly Mind, and art in the Steps of the false Prophets of Old, and the false Apostles in the Days of Christ:

In a Paper from William Holden, and others, it is witten as followeth.

' Oh Friend *John Wiggan*! It seems, old *Hen. Woods*, and *Tho. Curwen's* Pills which they gave thee to work out that old Leaven that hath lien so long within thee; but this hath wrought of the contrary Part, and hath caused thee to vomit, and spue out upon a piece of Paper, and sent forth for the Dogs to lick up: And they being eager, doth take so much of this thy filthy Spuing, that it causeth them to vomit as thou doth.

William Holden.

A few Days after my Appendix was given forth, another Paper was given me from the said William Holden; which, at his Request (says Mr. *Wiggan*) is here inserted.

' Oh Friend *John Wiggan*! It seems, old *Hen. Wood*, and *Tho. Curwen's* Pills works with thee, that thou purges upward and downward, that thou hast need of one to wipe thee: For thou makest a pitiful Stink: It seems thou hast a full Stomach, and a full Belly, that thro' thy Vomiting and Purging, thou besmearest every one that cometh nigh thee, one may follow thee by the Smell, and thou art more like a scolding Woman than a Man; thou art more like a foul Dragon than to preach the Gospel; thy Language is more like that thou hadst been bred in *Bedlam*, than among Men; thou art more like a rustical Door-keeper, to tear off Peoples Coats off their their Backs, than to Preach the Word; thou art more like a ranting Tavern-Fellow, cocking up thy Hat, than a civil Man. And thy Brother *Price*, glorying in his own Strength, throwing the Ball, following Pleasures, sporting in the Day-time, like a ranting Fellow; who art a Busic-body in other Mens Matters. But this is like *Wiggan's* and *Price's* Worship. Thou art like unto the raging Sea, foaming out thy own Shame, casting up Mire and Dirt; [I think *W. Holden* is] who art deceiving a Company of silly, simple People, who cloaths them with thy old rotten Rags, and feeds them with thy Husks. One of the filthy Dreamers and Enchanters, deceiving the People with thy Sorcery, like thy old Brother *Simon Magus*; yet have a feigned Humility in Will-Worship, puffing up thy fleshy Mind. And *John*, dost thou not see thy self to be in an ugly Dress, and Shape, and Image that thou art in? And wilt not thou give over Preaching, and Vomiting to People 'ere long, and deceiving their Souls, and poisoning them with thy Sorcery? For thou stinks all the Country over, and now wilt not thou go to Steeple-Houses? For you are all one in the Ground, for thy Non-Conformity will not cover thy Hypocrisie and Deceit. We see thou hast *Ishmael's* Bow, and *Cain's* Club, and *Esau's* Sword, and the Clusters of *Sodom*, and the Grapes of *Gomorrah*, and *Babylon's* Confusion, and the *Egyptian's* Tongue, and by thy Side carrys *Judas's* Baggs, and weareth the Livery of *Antichrist*, and art shod with Deciet: One of the Fools, whose Heart is filled with Laughter, as thou didst make thy self manifest in the Dispute: And who is like a Man with a scald Head, and like a Horse with a gall'd Back, going cringing up and down, snuffing up thy Nose like the wild *Ass's* Colt, grinning like a Dog, Teeth like a Lyon, a Paw like a Bear, and Mouth like a Dragon's Beast, poysoning the Peoples Souls with thy Sorcery, which makes them to vomit and spue, and drink up Iniquity, and vomit it out; which the People licks up, and vomits it out, that they make such a Stink! And thou hast shamed Christianity; thou art more like an Oyster-Woman: It is like thou knowest *Billingsgate*, thou art better at selling Oysters than Doctrine, or Preaching either. And we hear thou hast vomited up more to add to thy first Vomit, for thou standest in need of Purging, for thou hast a very unclean Vessel, which is full of the Old-Man, for thou might shame with thy filthy Spuing, if thou wert not very Impudent. And thou may put this to thy Appendix: No more, but Love to thee, poor captivated Creature of Satan.

This Paper was deliver'd to me,
July 15. 1664.

From thy Friend, Will. Holden.

It is to be noted, that the Quakers in their Answer to this Book, denies not a Word of this their scurrilous Language, only fault him for not printing their whole Letters, but I think these Abstracts are sufficient to shew their base Reflecting on him for his Christian Endeavours. There is in this Book, three or four Pages, shewing, what the Light within, in the best Sense, can do, and what it cannot do; which I did purpose to publish for the Good of the Well-dispos'd amongst them, but my Business, in this Part, is to set forth the lying, dissembling, and grand Hypocrites of their Ring-Leaders. It would be endless to recite their spiteful Treatment of my People; a Sample of which, is in Part V. p. 445. to which I refer, to avoid Repetitions, yet there are some Passages in two Letters sent to me, by *Stephen Crisp*, as in my *Pil. Prog.* 2d Edit. p. 287, 288. take an Abstract of each, viz.

Francis Bugg, such as is thy Name, such thy Nature, the darkest of the Creeping Things in the whole Earth; they love the Night, feeding upon Filth and Dung: Night is thy Habitation,

tion, the Earth has received thee; Night and Darkness is come upon thee; Thy Father is shut out of Heaven, and thou also; that makes, ye howl and roar. Wo hastens, and the eternal Night is come, and coming upon thee. Wo and alas! poor Night-Bugg—Alas! for thee, Hogg and Pennymans, the Arrows from Heaven shall stick fast in your Consciences; when thou hast found me, O Galilean! Then in Verse, thus;

*Indeed to vaunt and proudly brag,
Doth not become a feeble Night-Bugg!
I prophesie, the Hour is near, O Bugg! unclean,
With wicked Julian shalt cry, Thou hast found me, O Galilean!
As vile an Apostate, as ever was wicked Julian,
A wicked Pharisee, no penitent Publican.*

London, First Month, 1690.

Thus much for the reflecting on my Person, which Fox saith, is a Mark of a False Prophet, and that such as reflect on Persons, does not beget to God. See *Rule, Dumb. XI.*

Sign XXV. I am now come to the last Sign of their Hypocrisy, which at this time I shall mention; upon which I shall take Leave to enlarge, because it is the most material that I have yet drawn (tho' I could set forth five Hundred, yea, if I had Time and Ability, five Thousand) for it is to shew, and that from plain Fact, that Quakerism is a meer Cheat from the Top to the Bottom: For tho' they boast of their Prophets, and compare them to *Moses, Jacob, David, Habakkuk, &c.* yea, and of their Prophets too; yet I shall shew, that even themselves believe not a word thereof; for if their insipid Teachers, whom they record to be Prophets, were indeed so, and that their Sayings so given forth, that is, by the Spirit, as they give Testimony upon Record, and as such, tell us, *That they are of greater Authority than the Bible;* Why then do they not believe their Doctrine, and obey their Precepts? But walk directly contrary, as I shall shew; and that in their Prophet *Parnel*, whose Works they have Reprinted, and Bound in Quarto, and usher'd into the World, as inspir'd of God, by the Testimony of *Crisp, Cater*, and others of their Chieftains, by certain Epistles, by way of Testimony, prefix'd to his Works, out of which I shall extract some few Words, sufficient to shew their Veneration for him, as an inspir'd Teacher, with some Remarks; and after that, *James Parnel's* Testimony of himself, alluding to the Prophecies of the Prophets, touching our Saviour Jesus Christ; after which, I shall sum up the Evidence; and convict them, and that by their own Rule, if they have any: And these in their Order.

Testimony I. A Collection of the several Writings, given forth from the Spirit of the Lord, thro' that Servant of God *James Parnel*, who dy'd a Prisoner at Colchester, in the Year 1656. Printed (after the Approbation of the Second Day Meeting, and attested by *Ellis Hookes* their Clerk) in the Year 1675.

Test. II. *Stephen Crisp's* Testimony to *James Parnel*. It was the Care of the Holy Men of Old, to keep in Remembrance the Words and Works which sprang from the blessed Power of God; and when-ever God crown'd any with Honour, this was commonly added unto the Renown of their noble Acts. And this noble Child *James Parnel*, was a Vessel of Honour indeed, and mighty in the Power and Spirit of *Immanuel*, indu'd with Power from on High, to Preach the acceptable Year, and the Day of Vengeance of our God; and tho' he be, as to his Outward, taken away, his Life doth remain, and his Testimony doth yet live in the Hearts of many, and will live thro' Generations to come. He wrote many *Blessed and Heavenly Epistles* to the Churches, [to be read in Meeting.]

Stephen Crisp.

Test. III. *Samuel Cater*. Concerning our dear Brother *James Parnel*, I have this Testimony to bear to, or for him, as being turned to the Truth of God within, by him. He was a true Minister and Messenger sent of God, who brought Tydings of the Way of Life and Salvation unto me. [then the Apostles and Evangelists did not] The mighty Power and Wisdom of God attended him, and by them call'd the Quaking-Boy; but in him was seen the mighty Power of God, which was with the little Stripling *David*, he had a blameless Conversation, and was unspotted from the World.

Samuel Cater.

Test. IV. *Tho. Bayles's* Testimony to *James Parnel*, viz. This blessed Man, the Writer of these Books following, had a Share of the Sufferings of Christ in him; he was sent into this County, with the Testimony of God in his Mouth: He was a sweet Saviour of Christ to God, termed by the Scorners, *The railing Fellow in the Castle, he owneth himself to be Christ Jesus, a wandering Star*, [too true I fear] to whom is reserved the Blackness of Darkness for ever. *Tho. Bayles.*

Test. V. *Ellis Hook's* Testimony to *James Parnel*, viz. I having Knowledge of *James Parnel*, the Author of these Books following, and being an Eye-Witness of Part of his Sufferings for the Testimony of Truth, which he sealed with his Blood. The said *James Parnel* being moved of

the Lord [as *John Love* was] to go to the Steeple-House at *Coggshal*, on a Fast-Day, the 12th of the 5th Month, 1655. *James* spake a few Words to them, for which, Justice *Wakering* sent him to *Colchester* Castle, who at the Assizes was, by Judge *Hill*, fined 40 l. and there to remain till paid. Thus did this valiant Soldier of the Lamb's War, Conquer through Sufferings, and hath laid down his Head in Peace for ever.

Ellis Hooks.

Test. VI. *William Penn's* Testimony to *James Parnel*, *Ser. Apol. &c.* p. 185, 187. I shall (says he) end my Relation with that lamentable Cruelty, inflicted upon our dear Friend and Brother *James Parnel*, by the Independent-Priests of Great *Coggshal* in *Essex*. The Priests and People of *Coggshal* keeping a Fast against the Spreading of Error, *James Parnel*, came into the Steeple-House, and spake a few Words [but what Words they were he doth not tell us.] One *Dionysius Wakering*, with three other Justices, by the Instigation of the Priests, sent him to *Colchester* Castle, till brought to *Chelmsford* Assize: Judge *Hill* there fin'd him 40 l. and committed him close Prisoner till Payment. A valiant Man of God, who like young *Habukkuk*, dy'd by the Hands of the murdering Priests [yet even now, he confesses, that *Parnel* was prosecuted by the Justices, and fined by the Judge] for boldly declaring the Word of the Lord. O the Envy, Hatred, Persecution and Oppression of that Generation [which never exceeded the Quakers] how have they stoned the Servants of the Lord, and murdered his Prophets that he sent forth! &c.

William Penn.

Some Remarks upon these Witnesses to *James Parnel*.

1. First, As in *Acts* 10. 43. To him give all the Prophets Witness, &c. Even so do these Quakers give Witness to their Prophets, and their Inspirations.

2. From their first Testimony, it is to be noted, That their second Day Meeting, avouch all *Parnel's* Books to be of Divine Inspiration, and as such, by *Geo. Whitehead's* Doctrine, of greater Authority than the Bible; *Truth Defending*, &c. p. 7.

3. *Stephen Crisp*, an Apostle of theirs, avouches, That he gave forth many Blessed and Heavenly Epistles; [no marvel then, that they read them in their Meetings, and reject the Scriptures,] that they sprang from the blessed Power of God, that therefore *Parnel* was crown'd with Honour, and as an Addition to his noble Acts, tho' dead, yet liveth: But it is also to be noted, that he believed nothing of it, for when he lived, he every Day brake his Precepts, for he eat and drank plentifully of good Ale, Wine, dainty Dishes, besides costly Spirits. See *Rule, Numb. 8*. Moreover, when alive, going to *Norwich*, tho' by *Robert Duncon* warned to the contrary, yet he was in the Chamber too familiar with *Sam. Duncon's* Wife; as at large, in my *Pil. Prog. &c.* 2d Edition, p. 267. Yea, by many of us accounted to be the next Door to a Ranter. To say nothing of *Hester Milkop*.

4. *Sam. Cater* bears Witness to *Parnel*, That he was a true Minister, and Messenger sent of God; but did not believe it, and if *Parnel* was unspotted, as he affirms, *Samuel* was not, when he went to bed to *John Everard's* Wife, a Shee-Precacher, when they travell'd together; nor when he debauch'd *Richard Johnson's* Maid, when she warmed his Bed, telling them both, It was no Sin. See Part I. Pref. p. 23.

5. *Tho. Bayles* bears Witness to *James Parnel*, as a blessed Man, who had a Share of Christ's Sufferings within, yet I doubt not but he had good Ale, Wine, and other good things, for which, by *Parnel's* Doctrine, he must go to the Devil, if he was a true Prophet; but as a Sign he did not believe him so to be, he transgressed his Command every Day, and yet thought it no Sin, since he, nor the rest, never were heard to make any Publick Confession of Sin; nor is there to be found in their Books, so much as *Lord have Mercy upon me*. See *Rule, Numb. 8*.

6. *Ellis Hookes*, their Clark and hired Servant, who had 50 l. per Ann. gives a large Account of his Sufferings for disturbing the Minister in his Exercise, on a Fast-Day, grants, he spake Words there, as *John Love* of *Canterbury* did on the 3d Day of Decemb. 1701. where, not having Liberty, I presume, to go into the Church, he fix'd the following Verses on the Church-Wall; as you may see in Part II. p. 84. and for which he was Imprison'd, Fin'd, and set on the Pillory, and doubtless hereafter, may, in the Quaker-Record, be Canoniz'd for a Saint, a Prophet, a Man of God, as *Parnel* now is, for his Contempt of the Law, at that time made, for keeping a solemn Fast. Take *John Love's* Verses, viz.

Of Wars and Bloodshed, amongst Professors of Christianity, viz.

Oh Christendom's People, your Case is very sad,
Your bloody Acts the Lord abhors, and Deeds that are so bad;
You do profess to love the Lord, and yet your Brethren hate,
Therefore your Prayers are abhor'd, because they are Deceit:
You Fast and Pray, and desire you may, your Brethren overcome,
You kill and slay, and take the Prey, and then thank God when Murder's done.
Therefore, ye Hypocrites, cease and go no further,
For God accepts no Thanks of you for Murther.

The

The Difference is, this of *John Love's* Contempt was a Day of Thanksgiving; that of *James Parnel's* Transgressing, was a Day of Publick Humiliation, Fasting and Prayer, both commanded by Authority: *John Love* sent to Prison, fin'd and set on the Pillory; *James Parnel* was only sent to Prison, and fin'd; but pretending to Fast Forty Days (as I am credibly inform'd) fasted six or eight Days; in which time he lost his Stomach, that when he would have eaten, could not, and so dy'd.

James Parnel's Suffering is recorded and justify'd, and I have seen a Quaker's Book, entitled, *The Cry of the Oppressed for Justice, &c.* in which, *John Love's* Contempt of Authority is justify'd, and no Doubt, but he will be recorded a great Sufferer hereafter; for he is still own'd by the Quakers as a Teacher, and they flock after him in City and Country; and besides, they never publickly condemn'd that Action of Contempt of Authority.

Lastly, Reader, I am come to *Will. Penn*: You see he differs in the Relation from *Ellis Hookes*; *Penn* says, the lamentable Cruelty was inflicted by the Priests, the Murthering-Priests, where you may see he shoots his bitter Arrows, as he usually does, against them. He compared *James Parnel* to *Habukkuk*; records him a Prophet and Martyr, in red Letters, yet believes not a Word of it; witness his Practice, riding in a Coach, drinking good Ale and Wine, lofty Buildings, &c. See *Rule, Numb. 8.* I remember he asks the Presbyterians and Independents two, Questions, in his *Ser. Apol. &c.* p. 207. And more particularly, Mr. *Fenner*, saying, *But why didst thou not mention one of thy Preachers in Kendale, that forc'd a Woman, and was bad to Appleby Assizes?* Again, 2dly, *But why didst thou not put in the Priests, that came smoking Tobacco in our Meetings, and brought Jugs of Beer, and uncivilly put their Hands under Womens Coats, &c?*

Now Reader, since he has asked two Questions, Why shouldst thou not ask him one Question? *Viz. Why did he not put in the Man that took into his Coach the Excise-Man's Wife, now, or late of Bristol; who got out again as soon as she could, for Fear, &c?*

Reader, thou hast heard how they magnifie *James Parnel*, saying, He was a Vessel of Honour, indued with the mighty Power of God; even the Spirit of *Emanuel*, that he wrote *Blessed* and *Heavenly* Epistles. A *Blessed* Man. Had a Share of the Sufferings of *Christ* in him. A Man of God: A Prophet like *Habukkuk*; with many more high Commendations, both of his Person and Endowments.

I provoke all the Quakers in England to shew me one Book wrote from 1650, to 1660, where-ever they so extolled the Persons of the Apostles, yea, or of our Saviour, or their Writings; no, not a Word like these: As for the Person of our Saviour, thus saith *William Bayly* in his Works, p. 306, 308. speaking of *Christ*, said, *They, his Disciples, loved his Person, for the Sake of the Frame and Quality of the Spirit that dwelt in him, or else, What was his Person to them more than another Person?* Some times, as in *Pennington's Question to Professors, &c.* they call his Person a *Veil*, a *Vessel*, (but never a Vessel of Honour) a *Garment*, &c. and sometimes lower Titles. Nor in all that time did they ever call the Epistles of the Apostles *Blessed* and *Heavenly* Epistles; no, but *Dust* and *Serpents Meat*, &c. Having thus far consider'd the Exaltations of *James Parnel*, and his *Blessed* and *Heavenly* Epistles, by these Editors; and that his whole Works, of about 500 Pages in Quarto, are all given forth by the Spirit of God, I am now come to shew, that even this *James Parnel* was both a Cheat and a grand Deceiver, by assuming to himself those Divine Attributes, and Prophecies, due and applicable only to our *Blessed Saviour*, and that in three or four Instances out of his own Books, as Arguments to prove him an Impostor, and his Witnesses beforemention'd, false Witnesses, *viz.*

Four Arguments to prove James Parnel an Impostor.

Argument I. Thus saith *James Parnel*; *But to the End of all Disputes and Arguments I am come; for, before they were I am.* See his Works, p. 199. Alluding to *John 8. 58.*

Argument II. Thus saith *James Parnel*; *I challenge no Propriety in the Earth, because my Kingdom is not of this World.* See his Works, p. 263. Alluding to *John 18. 36.*

Argument III. Thus said *James Parnel*, in a Letter to *Judge Hill*, after the Assize was over, and had committed him to Prison, and released others not so guilty of seditious Principles and blasphemous Tenets, as he was, *viz. Thou (Judge Hill) puttest Darkness for Light, and Light for Darkness; Evil for Good, and Good for Evil; and so art liable to the Wrath from the Lord: For thou hast persecuted Christ, and set at Liberty Barabbas.* See his Works, p. 282, alluding to *Matth. 27. 21, 26.*

Argument IV. And soon after, speaking of his Imprisonment, saith, *Yea, and I was number'd amongst Transgressors.* See his Works, p. 282, alluding to *Isaiah 53. 12.*

And, it is farther observable, That least this Impostor *Parnel* should be robb'd of the Honour of being prophesied of by the Prophet *Isaiah*, he put in those Words; *Yea, and I was number'd amongst Transgressors.* It would be endless to number the Places in their Books, where

where Fox, Nayler, Burrough, and their early Prophets, assum'd to themselves those Divine Attributes, and Prophecies which were only due and applicable to our Saviour; and well they might, according to their ancient blasphemous Principles, since, as Isaac Pennington teaches in Print, *That the Names, Jesus and Christ belong equally to them, viz. to every Believer, as to Christ the Head*; for they then accounted none Believers but themselves; and they tell us, Their Principles are now the same. This Parnel is the Man that damn'd all to Hell, the Pit, and the Lake, viz. All Lords, Ladies, Knights, Gentlemen, Gentlewomen; all that call Master, Mistress, Sir, Madam; all that eat or drink good Ale, Wine, dainty Dishes of Meat; all that have Waiting-Men, Waiting-Maids; good Houses; lofty Horses, fine Coaches; all that wear Silk, Velvet, &c. All these, without Distinction, are by his Doctrine, condemn'd to Hell, the Lake, and the Pit; yea, sent to the Devil: But the Quakers trample all these his Precepts under their Feet, and live in the Transgression of their Laws: And therefore, notwithstanding their Testimony to, and for him, as a Prophet sent of God, yet they believe not a Word of his Doctrine; which is enough to my Purpose. See **Rule, Num. VIII.** which shews that Quakerism is a Cheat.

Having by this time shew'd the Quakers Contradictions, and how, that by their Practice they Stab, and give the Lye to their pretended Principles, and thereby have discover'd their Hypocrisies, and could proceed to many more Instances: I shall therefore consider but two or three more at present, and that briefly, viz. *First*, In their Dialogue, entitled, *The Moderate Enquirer resolved*, &c. p. 38. *Viz.*

Inquirer, But do they not seek Revenge upon their Adversaries, seeing they are now become a great Body?

Resolver, 'O no, they have no such Thoughts, for they have referr'd their Cause wholly to the Lord, to whom Vengeance belongeth, and he will repay; of whom they have learn'd to love their Enemies; to bless those that curse them, to do good to those that hate them, and to pray for those that despitefully use them: They are so far from avenging themselves, that if one smite them on the one Cheek, they will turn the other: And they look not upon the Number of themselves to be any thing, for they know that by one, the Lord is able to chase a Thousand, and by two, to put Ten Thousand to Flight.

2dly, Again, in their Book, *An Account from the Children of Light to them that asks*, &c. By James Nayler and Richard Hubbertorn. Printed 1660. p. 19. they thus say: Now as to our selves, so many as walk in Christ Jesus, we have one Judge and Lawgiver, and we may not go to Law with one another, as Men being come to Christ Jesus, the End of Strife, and it is laid upon us by the same Spirit of Christ, not to sue any Man at Law, nor to seek to avenge our selves of such as seek to wrong us, but to love our Enemies, &c. And so from all Men to suffer for Peace sake.

3dly, See *W. Smith's Catechism* (by way of Dialogue) in 8vo. Printed 1667; (bound up with his Primer of the 2d Edition) p. 78. *Viz.*

Quest. And are you so disposed towards your Enemies, as that you cannot seek Revenge when they do you Wrong?

Ans. Yes, that is the Disposition of our Nature, not to seek Revenge, tho' we do suffer Wrong, for the revenging Nature is in the Fall; but it is not so with us whom God hath re-deemed, &c.

Now upon these and the like Pretences, they delude the World, for there's not a more revengeful People upon the Earth, as I may shew afterwards: But there is one Passage of Will. Penn, in his Book, *Plain Dealing with a traducing Anabaptist*, &c. p. 3. But we have the least Reason (says Penn) to expect good Quarter from him, who denies it to his Church-Sister, who basely goes to Law with her, and that before those he account Unbelievers. And may not the same John Morse now reply to him, saying, May not we now have less Reason to expect good Quarter from Will. Penn, who basely forc'd his Church-Sister, the Relict of Phillip Ford, to sue him for her Money; and that before them, both he and she count Unbelievers. But

Secondly, They pretend they cannot seek to outward Authority; and that such as do, it is a Sign that they have lost the Lord to be their Strength. But to this I have already spoken, Sect. XXXVII foregoing: And besides, the World by this time, see with their Eyes, that no People upon the Earth seek more; which shews the Vanity of their Pretence to speak and write from an infallible Spirit, whilst their Practice in every thing, thus manifestly contradicts their pretended Principles, but nothing will shame them, they have a Whore's Forehead: And so I shall now proceed to examine, try, and condemn them by their own Rule, even by their infallible fallible Writings, and contradictory Practices.

Obj. But possibly some may say to me, Have a Care what you say of these meek Lambs, for they, like the Frogs in Egypt, Exod. 8. 3. get into all Courts, and boast of their Friends at C——— and at P——— and to have such Interest, as few like them. You know that George

Whitehead

Whitehead told you at *Westminster*, last Sessions of Parliament, That you were but a single Person, and they a Body of People; and *Jacob Franklin* told you what little Interest you have, besides, Have you a legal Authority to try them?

Answ. I have counted the Cost, and know the utmost they can do, therefore fear them not, nor their Power; and as for their Legal Authority, they have set me a Copy, the Reverse of which, I purpose to follow, and therefore, if any of the Spectators of this Tryal, fear their Interest to be so great that they can stop Preferment, let them depart the Court, and make Room for others, for I am resolv'd to go on; and for my Proceedings, I shall at this time produce only three Presidents of their own chaulking out, and that from their infallible Courts, *viz.*

Precedent the First, out of W. Smith's Folio, p. 161, 175.

I shall first take the Title of his Book, p. 161, *ibid.* and after that, some few of his Words, as a Sample of the Fruit of the Tree of Quakerism, *viz.*

A general Summons to all Ecclesiastical Courts and Officers, &c.

He having made a large Preamble of their Power and Authority, he proceeds to a formal Dialogue, or Catechistical Discourse, between **Truth** and **Tradition**; at the End of which he subscribes himself **Truth**; and no Marvel, since they teach, *That the Name Jesus and Christ belongs to every Believer as well as to the Head.* Why then might not *Will. Smith* subscribe himself **Truth**? Well, the Imparance between **Truth** and **Tradition** held a long time; an Abstract thereof, in Mood and Figure, take as followeth, from his Catechistical Discourse, *viz.*

A Catechism for all Priests and Prelates, &c.

Truth. (Mark their Pride) 'Lay down thy Fundamentals, that they may come to **Tryal**.

Tradition. My Principles are sound, because I find in Scripture, the Saints served God in them; I have Churches, Preaching, Praying, Singing; I have Bishops, Ministers, &c.

Truth. 'These in their Places must be examin'd; open thine Eyes, and behold thy Ceremonies, and see what **Monsters** thou hast generated, and brought forth from thy adulterous Womb.

Tradition. I am reasonably satisfy'd, as to my Ceremony, but as to my Churches Preaching, Praying, Singing, Bishops and Ministers, they must be observ'd.

Truth. 'I shall try them in order, and if I find them right in the Ground, I shall approve of them, if not, I shall testify against them: Therefore speak plainly what thy Church is, that I may proceed to **Tryal**. (Mark their Impudence, I, I, I.

Trad. My Church is a consecrated Place for my Worship to be perform'd in.

Truth. 'Now I shall try thy Church, if it be not in God, it is none of his, but an adulterated Parlot, cover'd over with the Mystery of Iniquity; therefore Tradition be silent, and Truth will shew thee thy Error, for now thy Church comes to **Tryal**.

Trad. I know that Praying in my Worship is right, I have the Lords Prayer, and have made many other Prayers useful for all Conditions, &c.

Truth. 'Prayer in Spirit, the Saints used, but thou art degenerated. As to that thou calls the Lord's Prayer; be thou silent, and make no Mention of it, for thou hast nothing to do with it,—Oh thou adulterous Tradition! What monstrous Births hast thou brought forth, thy Common-Prayer-Book is conceived in thy adulterous Womb, and it Brancheth from the Pope.

Trad. But there are many good Things in my Prayer-Book, and Scripture-Sentences, which may edifie and comfort.

Truth. 'That Book can neither edifie nor comfort; tho' Scripture-Words, therefore it is of no Effect, because thy Bowels bring it forth, and the Pope gives Life and Breath unto it, and from his Loins it draws its Strength.

Trad. What can I say? My Ceremonies, &c. are deny'd, but there can be nothing said against my Bishops and Ministers, the Scripture speaks so plainly of them.

Truth. 'Now Tradition hearken what Truth saith, who made thy Arch-Bishops, and Lord-Bishops? Are these thy Bishops and Ministers, which thou sayst, there can be nothing said against them? Open thine Eyes, and behold them, for they are Monsters, which from thy adulterous Womb are brought forth, and they are stamp'd with thy Image, so all thy Abominations are deny'd.

Trad. This thing which makes such Discoveries, and with such Boldness reproves me, is of God, for it is not in Fear of me, nor my Power.

Truth. 'That which doth discover thee, and thy deceitful Practices, is the Truth, and it doth boldly reprove thee, and is without any Fear of thee, or thy Power, and hath opened thee, and ript up thy Bowels, and discover'd thy adulterous Womb. And, now behold! ye Arch-Bishops, Lord-Bishops, Deans, Prebends, Doctors, Vicars and Curates, and all Prelaticals; here is the Womb of your Conception open'd: Therefore, hear and con-

sider, ye Bishops, Deans, Prebends, Doctors, Vicars and Curates, with all Prelaticals, you must come to the Bar; p. 175. And now upon what Foundation will you have your Building stand, for your Work is found contrary to the **Law of the Nation**, contrary to the Scriptures, contrary to Christianity, contrary to Reason, contrary to the Law and the Prophets, and contrary to the Doctrine of Christ Jesus? And now, where will you have a Foundation to build your Work upon? For your Works may well be question'd, yea, **the Law of the Nation may justly question you**: The Spirit of Truth may justly question you: Christianity may justly question you: The Scriptures may justly question you: The Law and the Prophets may justly question you: And **the King** [and consequently the Queen] **may justly question you**: And what then can your Foundation be. TRUTH.

Precedent the Second, out of Burrough's Works, p. 223.

This Precedent shall be from the pretended Mr. Chief Justice *Edward Burrough*, a Quaker-Prophet and Son of Thunder, as they still own him, who held his Mock-Court, Anno 1657, where he condemn'd all the Clergy in the Nation, this Court being Adjourn'd until Anno 1672, and then by the Approbation and Recommendation of *Geo. Fox*, *Geo. Whitehead*, *Fran. Howgil*, *Josiah Coal*, &c. His Tryal was reviv'd and proclaim'd in Print, as by the recommendatory Epistles of *Fox*, *Whitehead*, &c. prefix'd to his Works in Folio; whereby they afresh condemn all the Bishops and Clergy of the Nation: And this was one Reason, among others, why I follow'd *George Whitehead*, and *John Whiting* into the Bishops Room, near the House of Lords, when they went to beg the Bishop's Consent to bring in a Bill touching their Marriages, saying, *Geo. Whitehead*, &c. *I can but marvel at your Impudence, in asking Favours of the Bishops, until you have first retracted your abominable Defamations, cast on their Persons and Office, &c.* As in the first President, trying them at their Bar. Now I proceed to the second President, in their own Words in *Burrough's Works*, p. 223. *Viz.*

A just and lawful Tryal of the Ministers of this Age, 1672. by a perfect Proceeding against them, and hereby they are righteously examin'd, weigh'd, measur'd, and condemn'd out of their own Mouths, and judg'd by their own Rule, i. e. Scriptures: And being brought to the Bar of Justice, these things are truly charg'd against them, and legally prov'd upon them, and they are judg'd Guilty.

Hear what our Saviour saith, *Matth. 7. 2.* *For with what Judgement ye judge, ye shall be judged: And with what Measure ye mete, it shall be measur'd to you again, ver. 5.* Thou Hypocrite, first cast out the Beam that is in thine own Eye, and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye.

And now I proceed by way of Retaliation, *viz.*

A General Summons to George Whitehead, John Whiting, & sic, &c.

Having thus given the Quakers a general Summons to appear, in order to clear themselves, and that as I did several Years since, in Print, and they neglecting, have forfeited their Recognizance, I shall therefore proceed to Tryal, and that by their own Rule, *viz.*

A just and lawful Tryal of the Ring-Leaders of the Quaker-Heresie, by a perfect Proceeding against them, and thereby they are righteously examin'd, weigh'd, measur'd, and out of their own Mouths condemn'd; and by their own Rule, viz. their Books, judg'd, and being brought to the Bar of Justice, these things are justly charg'd against them, and legally prov'd upon them, and they judg'd Guilty, and condemn'd.

Now that I may follow them in their own Way, I must have a short Dialogue, with this Variation, *William Smith* has his Dialogue run between **Truth** and **Tradition**; mine shall run between a **Christian** and a **Quaker**; and I think they should not be angry with me, since I follow them in their own Path, which their Wisdoms have chalk'd out for me, both in Mood and Figure, *viz.*

I have but one thing to premise before I proceed to the Dialogue, *viz.* In the Year 1660, upon the happy Restauration. The Quakers, to ingratiate themselves into the Favour of the Government, publish'd a Book, entitled, *Truths Character of Professors and their Teachers, whereby their Hypocrisie and Deceit, their Folly and Flatteries are manifest, to their Shame and Confusion of Face.* By *William Caton*, where, in p. 15, are these Words, *viz.* *Must those Weapons that they [i. e.] Presbyterians, Independents, and Annabaptists, have been forming against others [i. e. Quakers] must they be turned into their own Bowels, and must the like Prejudice they have sought to beget in others, against the innocent [Quakers] be begotten in others against them? And, as they have done, and would have had others to have done unto the Innocent, even so must they be done unto; and must not now the same Measure be meted unto them, that they have measur'd unto others? Even ly such, [i. e. Quakers] as will have no more Pity in their Hearts towards them, than they have had towards the innocent [Quakers.]*

[Quakers.] And, what? Must not Jealousie be stirr'd up in the Powers of the Earth against them, as they have stirr'd up Jealousie in the Powers of the Earth against others? And as they have sought to make others ridiculous, even so shall they become contemptible in the Eyes of those, which they by their Flatteries have fawn'd upon.

Observe the Quakers dearly beloved Law of Retaliation.

This needs no Comment, nor have the Quakers any Reason to be angry with me, since I walk by their Rule. This I call the Quakers Law of Retaliation. And now I proceed to the Dialogue, in the Quakers Path, viz.

Christian, Come Friend, lay down your Fundamentals that they may be known, that you may come to tryal.

Quaker. All hang upon our Light within, which is our God, our Christ, our Redemption, our Justification, our Intercessor, our Mediator and Perfection; and our Ministers preach from the Light within, to the Light within, our Souls being a Part of the Divine Essence, and no Distinction is to be made between our Christ, viz. our Light within, and us his Saints; we have Meetings, and in them read our own Books, which are of greater Authority than the Scriptures.

Christian. These Positions have been answer'd and confuted; and I do now tell thee, Friend, and that without any Fear of thy Power, that your Teachers are Monsters, therefore open thine Eyes and behold them; for, your Schism has generated them in her adulterous Womb, which have deceiv'd the Nations. And your Principles above-mention'd, sprung partly from the Pope, and partly from the Ranters, and from their Loins they draw their Strength, and therefore, without the least Fear of thy Power, I *Fra. Bugg*; have **ript up thy Bowels**, and discover'd thy **adulterous Womb** to the Nation, and render'd thee contemptible in the Eyes of those, whom, by thy Flatteries, Bowing and Congueings, thou hast fawn'd upon; for thou art an **adulterated, proud Harlot**: And therefore I tell thee in thy own Dialect, that thou hast no good Foundation. but art built upon the sandy Rubbish of all the ancient Hereticks; and moreover, that your Words, Works and Doctrine may justly be question'd: The Law of the Nation may justly question you: The Scripture may justly question you: Christianity may justly question you: The Law and the Prophets may justly question you: The Queen may justly question you: Where then will you appear, and what can you say for your selves? Thus have I trac'd you in your own Path, even by these few Hints, but I now hasten to try you, and that by your own Rule, having, in the foregoing Parts, fulfill'd what is here hinted, so far as belong to me.

F. B. Cryer, Empannel a Jury, that this Harlot may be try'd.

Cryer, They are Empannel'd.

F. B. But why come they not forth and make their Appearance?

Cryer, They are in yonder Chamber, but they say the Quakers are so foul Mouth'd, and so malicious, that they do not care to fall under their Fury, but when the Charge is given, and the Witnesses heard, they desire to have their Evidence in Writing, and they'll give in their Verdict in Writing. But, pray who is Judge of the Court?

F. B. The whole World shall judge, for we'll do nothing in a Corner, and I shall prosecute them, for I fear not their Power; and in the Prosecution, I have three things especially to speak to, viz. Matter of Fact, Matter of Law, and Matter of Practice: But they shall be fairly dealt withal, **they shall be try'd by their own Books, their own Words, and their own Practices.**

First, as to Matter of Fact, carry to the Jury the 12 Rules, with the 25 Signs deduc'd from them, and let them consider of them first, and when you come again, take this additional Proof following, and carry to them, viz.

Gentlemen of the Jury, you will perceive by the 12 Rules taken out of the Quakers Book, that they condemn such as do not page their Opposers Sayings, do not take whole Quotations *verbatim*; that drop Words, put in, alter, or change Words: That take a Part here, and a Part there to make up a Sentence: *Lyars for God, Cheaters for Religion, Incendiaries to Mischief, whose Design is to blind and puzzle their Readers; deceitful and thievish Dealers, Forgers, &c.* and therefore I send you this additional Proof, read the Books, and you'll find a Thousand such Crimes. I shall give you some of them in short to consider of; and First, out of *Geo. Fox's Great Myst.* where, answering Books, he hath not paged one Quotation; at most, but one, of them I quote, viz.

Great Myst. p. 1. In Answer to Mr. Sam. Eaton, not one Quotation paged. p. 13. In Answer to Dr. Glisson. p. 72. In Answer to Mr. Fullwood. p. 74. In Answer to the Perfect Pharisee. p. 178. In Answer to Mr. Bowles. p. 182. In answer to Mr. Hammond. p. 387. In Answer to Mr. Bennet. p. 190. In Answer to Mr. Tillam, the 16 Pages in Folio, and 45 Quotations, not one paged. p. 205. In Answer to Mr. Burton. p. 214. In Answer to the Elders. p. 217. In Answer to Mr. Jackson. p. 223. In Answer to Mr. Bradshaw. p. 227. In Answer to Mr. Weld. p. 233. In Answer to a Petition. p. 244. In Answer to Mr. Kellie, but one Quotation paged, and

and that not rightly. p. 246. In Answer to Mr. Wade. p. 251. In Answer to Mr. Hagger. p. 254. In Answer to Mr. Ledger. p. 259. In Answer to Mr. Brown. And I do think about 30 Books more that he has pretended to Answer, and nor paged one Quotation (and but one of these I cite) on purpose to blind and puzzle his Readers, and to hide the Poison of their foul Opinions.

I proceed next to their Prophet *Edw. Burrough's Works in Folio*, viz. p. 136. In Answer to *John Bunion*, containing 17 Pages in Folio, and 34 Quotations, not one paged. p. 153. In Answer to Mr. Firman. p. 168. In Answer to a Declaration. p. 275. In Answer to *John Bunion's* second Book, containing 35 Pages in Folio, and above 40 Quotations not one paged. p. 310. In Answer to Mr. Baxter. p. 399. In Answer to Mr. Taverner. p. 310, 483. In Answer to Mr. Eaton. p. 514. In Answer to Mr. Jackson. p. 516. In Answer to the *Anabaptists Declaration*. p. 646. In Answer to the Ministers Exhortation. I could produce many more of his, but to shew it was their general Way thus to blind and puzzle their Readers, and thereby to hide themselves, and to render their Writings unintelligible: Take one of *Francis Howgill's*, Entitl'd, *The Works of Darknes brought to Light, &c.* In Answer to Mr. Wells, where not one Quotation is paged, nor one in a Hundred taken *verbatim*, without adding Words, leaving out Words, and quite marring the Sense. But this may serve for a Hint; pray compare them with the rest, you are proper Judges of Fact.

E. B. Cryer, carry this additional Proof to the Jury, and make Proclamation, That any may come in that will, to give in their Evidence.

Cryer, O Yes, Every Man that can inform this Court of any Blasphemy, or other Crimes against the Prisoners at the Bar, or to strengthen the Evidence given, touching any Matters or Things whereof they stand Indicted, and they shall be heard.

Cryer, O Yes, All Persons keep Silent upon Pain of Imprisonment. Make Room at the Door for the Witnesses, I think they look like a Cloud.

E. B. Have you your Evidence in Writing; give us first, that of the Protestant Dissenters, when they were about a Comprehension.

Witnesses, You shall, we have it in Writing, viz.

First, An Essay, towards a Comprehension, &c. If we (say they) consider the Growth and Increase of the Quakers, who, by their profest Doctrines, aim at the Destruction of all Magistracy, and are endeavouring to reduce all into a State of Anarchy and Confusion.—It being necessary, that notorious Depravers of the Christian Faith, and such as cause wilful and unnecessary Divisions in the Church, should be censur'd according to the Nature of their Crimes.—The Restrictions added to these Proposals, are design'd to prevent the Growth of Quakerism, —who, by **dissembling with God and Man**, are endeavouring to subvert the Faith once deliver'd to the Saints, &c.

To this Testimony of the Dissenters against the Growth of Quakerism, we will also add the following Testimonies.

Quakerism a great Delusion: Quakerism no Christianity: Quakerism made its Way by, and began in Blasphemies against our Lord Jesus Christ: Quakerism entered the World, as if Hell were broke loose, and Possessions of Satan were to make way for the Quakers Spirit. Oh! The outrageous Blasphemy, and grand Idolatry of these dark-Lanthorn Men, being hid with palpable Knavery, and bold Impudence; absurd Blasphemy, Idiots, and prodigious Wickedness: Oh! The Hell-dark Expressions of the Quaker-Teachers, speaking amazing Delusions of Satan: *Will. Penn*, a presumptuous and bold Accuser, a treacherous and wicked Sophister, and a wilful Deluder; an infallible Stager, and wicked Forger. They render the Holy Scriptures to be of no more Force and Authority than *Aesop's Fables*: The Blood of Christ, to be no better than the Blood of another Man. The Quakers are the Spawn of that wicked Brood, the Ranters, having licked up their Vomit: The Tendency of all the Quakers, reasoning about Instituted Religion, is to debauch Mankind; their owning Jesus Christ, and Pretence of believing in him, is no other than a Mystical Romance. Their Principles improv'd, are destructive to all Human Society: They are very Cheats, Impostors and Lyars, influenc'd by the Devil, implacable Enemies to the Christian Religion, as vile Impostors as ever were: The Quakers justify the late Wars against the King: Their Principles are destructive to the Christian Religion: Their **Confessions** are meer Equivocations; and their Principles inconsistent with Government, If ever Men were possessed with a Spirit of Lying, Railing, proud Censuring, Blasphemy, Dissembling, Equivocating, Prevaricating, Forging, and Falsifying the Writings both of God and Man, these Men are. Sure no Godly Man fought to procure a Liberty to do what he list, and to force an open Way to run himself out of all Religion. Of Old, he that digged a Pit, was to cover it, *Exod. 21. 23*: He that built an House, was to make Battlements, *Deut. 22. 8*. Pest-Houses have ever been thought necessary in infectious Times, and shall there be no stopping up of Passages leading to the bottomless Pit? No Restraint of Soul-infecting Persons? Shall no Battlements be made to keep People from falling down Head-
long

'long into Hell? How happy a Thing were it on the other side, if People were brought to Ordinances unwillingly, that they might be brought to God and Goodness willingly? Whereof King Josiah is an imitable Pattern, 2 Chron. 34 33. And that they are great Idolaters. Of all which, the following are Witnesses.

Witnesses against Quakerism, as above subscrib'd, by

Dr. Tho. Manton,	Mr. Tho. Doelittle,	Mr. John Faldo,	Mr. Tho. Grantham,
Dr. Tho. Jacomb,	Mr. Richard Baxter,	Mr. Tho. Hicks,	Mr. Jer. Ives,
Dr. John Owen,	Mr. Tho. Gouge,	Mr. Robert Snelling,	Mr. Edw. Pay,
Dr. John Singleton,	Mr. John Hunter,	Mr. Maurice King,	Mr. John Snelling,
Mr. Daniel Dykes,	Mr. Will. Jenkins,	Mr. Jona. Jennings,	Mr. Will. Dykes,
Mr. Henry Knowles,	Mr. John Yates,	Mr. Jos. Morton,	Mr. John Vernon,
Mr. John Gosnel,	Mr. John Sheffeld,	Mr. Tho. Plant,	Mr. Edw. Noble,
Mr. Thomas Paul,	Mr. Anthony Palmer,	Mr. Owen Davice,	Mr. Rob. Matton,
Mr. Henry Forty,	Mr. Richard Mayo,	Mr. Will. Kiffin,	Mr. Ja. Bayon,
Mr. John Norcot,	Mr. Andrew Parsons,	Mr. Will. Garstake,	Mr. Will. Alcot,
Mr. Thomas Colc,	Mr. Tho. Danson,	Mr. Steph. Ford,	Mr. Hen. Loader,
Mr. Sam. Smith,	Mr. John Tombs,	Mr. Will. Cooper,	Mr. Geo. Griffeth,
Mr. Benj. Needler,	Mr. Tho. Wilcocks,	Mr. Tho. Watson,	Mr. Math. Parker,
Mr. Will. Thomas,	Mr. Ralph Farmer,	Mr. Sam. Eaton,	Mr. Sam. Hammond,
Mr. John Wiggan,	Mr. Fran. Higginson,	Mr. Rich. Prideaux,	Mr. Will. Durant.

Thus far as to Matter of Fact, I know the Matters to be true, whereof they are accused, and most of them are of the Quakers collecting out of the Writings of some of the Men first named, the rest out of the Books of those Men last named: So that as to Fact it is clear.

Secondly, As to matter of Law, I refer to their own Book, *Truth's Character of Professors and their Teachers*, p. 15. afore quoted, where their Law of Retaliation is very amply set forth, viz. *The Weapons that they have been forming against others, must be turn'd into their own Bowels; and the like Prejudice they have sought to beget in others against the innocent Quakers, must be begotten in others against them; And must not the same Jealousie be stirr'd up in the Powers of the Earth against them, that they have stirr'd up in the Powers of the Earth against others? And as they have sought to make others Ridiculous, even so shall they become contemptible in the Eyes of those, whom they by their Flatteries have fawn'd upon, who may for a Season suffer them for their own Ends.*

Reader, This is the Quakers own dearly beloved Law, by which they have walked Sixty Years together; therefore they cannot reasonably be angry with me, but angry they will be: Well, the same Cup which they have so plentifully fill'd to others, and that without any real Cause given, must, and shall be fill'd to them, and they, (whether they be willing or no) shall drink the Dregs thereof. *Amen, say I.*

Thirdly, I should proceed in the Third and Last place to speak to Matter of Practice, and to shew the Immortality of their Prophets, Teachers and People, notwithstanding their Pretences to a sinless Perfection, and on that Account can make no publick Confession of Sin, in their Prayers to God, nor beg his Pardon for Jesus Christ's sake; nor do they recommend the Practice thereof to their Followers in any one of their Books; And why? Why, because they have thrown off the Holy Scriptures to be their Rule of Faith and Practice, and have betaken themselves to their Light within to be their Rule, who being led thereby to Steal, to commit Adultery, to bear false Witness, to dishonour their Father and Mother, to break the Sabbath, as some of their most eminent Teachers have done, and when done, have justified the same as no Sin: But I am now drawing to a Conclusion, so have not room, but if it please God to give me length of Days, I purpose effectually to discover the Foundation of Quakerism on this Head; and to shew, how like the *Gnosticks* of Old, they pretend high, but fall below others; but with this difference, when Christians fall into Temptations, and are overtaken in a Fault, they are taught to repent, beg God's Pardon, and hope for Mercy, through the Merits and Satisfaction of Jesus Christ, but it is not so with them, they cannot after they are Quakers, confess themselves Sinners; And why? Why, because they do not look upon the Transgressions afore-said to be Sins: Nay, they are so far from that, they tell their Disciples, That it is the way to the Kingdom, not to desire that God should give them a sight of their Sins, and pray for Grace to refrain from them. But take their own Words in their Book; *To all that would know the way to the Kingdom, &c. p. 10. To you that say, The Lord give us a sight of our Sins, both Priests and People, you tempt God; Does not the Light within let you see your Sin, that Lying, &c. are Sins, so you need not tempt God to give you a sight of your Sins, for you know enough? Therefore give over tempting of God to give you a sight of your Sins, and saying, God give us Grace to refrain from our Sins; when all*

good Christians desire daily, that God may give us both a sight and sense of our Sins, and Grace to refrain from them: But that the Quakers are Sinners as well as others. See my Book, *The Pilg. Prog.* &c. 2d Edit. p. 270. Part II. p. 97. Part III. p. 207, 246. Part IV. p. 349, 350, 351. Part V. p. 476, 477, 478, 479, 486. where the gross Sins of G. Fox, Ja. Nayler, S. Carter, G. Smith, Tho. Ellwood, Steph. Scrisp, Hen. Pickworth, Dan. Phillips of Stoak, Tho. Leacock, Christ. Atkinson, Rob. Letchworth, Edward Billing, Thomas Thurston, John Moon, William Warwick, Robert Fisher, Thomas Rudyard, Em. Dewsbury, John Slec, Morgan Watkins, George Archer, Tho. Murford, and others, all Writers, Teachers and Prophets, are set forth in their proper Colours, and their Mask of polluted Sanctity, to speak Ironically, are taken off. O these painted Sepulchers and whited Walls, fair Outsides, but full of Rottensness within! Yet saith Edw. Burrough in his Works, p. 749. That every Member of their Church is Holy; which is as true as that Rich. Farnsworth said, and confirm'd by John Whiting, That there is not an Hypocrite in their Church. Towhich I have spoken. But I hasten to sum up the Evidence, and to proceed to a formal Sentence: But for that also I must seek for a Precedent in the Records of the Quakers, else they'll be angry, viz.

A Third Precedent of the Quakers unparalleled Impudence.

Ye Shepherds and Flocks, ye Teachers and People, your Debt is summed up, the Indictment of Vengeance is read, and sealed against you, and proved to be just in the Register of Heaven: Everlasting Banishment from the presence of the Lord is sign'd against you, in the Eternal Law and Righteous Decree; To the everlasting Prison in the Pit of Darkness.—Now Christopher Fowler, Priest of Reading, hold up thy Hand, Guilty, or not Guilty? Whether a Minister of Christ, or a Deceiver? Come to the Bar, and receive thy Sentence, thou that hast long been accounted by some as an Oracle, thy Glory is falln, and thou art brought into Contempt: Thy Language is of Babylon, and the Beast and False Prophet must be taken alive, and cast into the Lake of Hell. See Burrough's Works, p. 93, 641.

I shall now sum up the Evidence in open Court, according to their own dearly beloved Law of Retaliation, Nov. 24. 1709.

George Whitehead, John Whiting, &c sic de ceteris, Hold up your Hands, and bear your Sentence pronounced; You stand indicted for certain Crimes and Misdemeanours, viz.

As to the number of Lies and Forgeries, according to Numb. I, II,	230
As to your Transgressions of your own Rule, Numb. III, IV.	333
As to your Transgressions of Rule, Numb. V. in Multitude	557
As to your Transgressions of Rule, Numb. VI, VII. in Multitude	444
As to your Transgressions of Rule, Numb. VIII, numberless	
As to your Transgressions of Rule, Numb. IX, X. in Multitude	055
As to your Transgressions of Rule, Numb. XI. in Multitude	1000
As to your Transgressions of Rule, Numb. XII. in Multitude	1000
As to your Transgressions of these Rules of your own	Total 3619

If the Quakers think I wrong them, I offer to prove them in Number and Weight, on the Terms mention'd, in my Letter to John Whiting, in Part V. p. 483.

Witness my Hand this 24th of November, 1709. Francis Bugg.

But, Gentlemen of the Jury, you are not oblig'd to find out the number of these their Transgressions of their own Rule; if you find them guilty of the Indictment, in Manner and Form, as they stand indicted, that is sufficient, which if you believe the Evidence given by the Sixty Witnesses, you are bound to do; but if you do not believe them, you are then to clear them, for you are proper Judges of Fact.

Fra. Bugg. Cryer, call for Candles to be brought into Court, and go to the Jury for their Verdict, for it grows late; if they be not agreed, let them have neither Meat, Drink, or Tobacco, until they be agreed, for I am resolv'd to have a Verdict before I dismiss them.

Cryer, I have carry'd the Sum Total of the Evidence, both as to Matter of Law, Matter of Fact, and Matter of Practice; and they have diligently searched the Court-Rolls to find Precedents, and Councils pleaded on both sides, and the Fore-man lifted up his Voice like a Trumpet, and said, We have found them guilty in Manner and Form as they stand Indicted, and so they all said; and with that the Court gave a great Shout, so that their Friends the Deists, Socinians, Atheists, Muggletonians, and some few luke-warm Laodiceans, left the Court; and soon after the Sentence following was pronounced in open Court, with an audible Voice, in Manner and Form following, to the Joy of all Orthodox Christians.

The

The Sentence pronounced upon the Prisoners at the Bar, by their own Law of Retaliation aforesaid, tho' more Charitably.

Come, *George Whitehead, John Whiting*, and as many of you as are alive, hold up your Hands, the Jury hath found you Guilty, and both you and your Brethren are Condemn'd; *First*, As grand Lyars, Cheats and Impostors; particularly, that you can Lye for your Light within, Cheat for your Religion: O that ever such vile Persons should work such Villany in a Land of Uprightness! If such Things should be countenanc'd, it would be a Scandal to our Nation, and all honest Men in it. *Secondly*, That you are gross Forgers, deceitful and thievish Dealers, and thereby have manifested your selves (by your own Rule) to be Children of Darknes, instead of Children of Light; the Light within you being thereby discover'd to be gross Darknes. *Thirdly*, That you are Incendiaries to Mischief, in regard that your great Design have been for Sixty Years together to blind and puzzle your Readers, and thereby to hide the Poyson of your foul Opinions. These, and all other the Crimes mention'd in the Indictment, you are found guilty of by the Jury; and therefore what can you say for your selves, why Sentence should not be pronounc'd against you?

Prisoners. We cannot deny (publickly at a Conference) but the Charge upon us is prov'd true; and therefore submit our selves to the Mercy of the Court.

Court. Your Sentence therefore is, That you go from hence (so many of you as are alive) to your respective Habitations, and when you come there, enter into your Closets, and upon your Knees, take unto you Words and say, O Lord God Almighty, maker of Heaven and Earth, the Sea, and all Things therein: *We Sinners, who are but Dust and Ashes, and unworthy of the least of all thy Mercies, do humbly prostrate our selves before thy Footstool, humbly begging thy Pardon and Forgiveness for all our manifold Sins and Wickedness, whereby we have provoked thy Divine Majesty; And to pardon all our Sins for the Sake of Jesus Christ, his Merits and Satisfaction, in whose Name, and not in our own, we presume to approach the Throne of Grace, &c.* or Words to this Effect.

Next write a Book, and print 10 or 12000 of an Impression, sign'd by 24 of your chief Speakers, and Dedicate it to the Queen's Majesty, to the Lords Spiritual and Temporal, to the Commons assembled in Parliament, to the Gentry, the Clergy, and Commonalty of the Land; whom by your Prophet Parnel, &c. you have by Rule VIII. sentenc'd to Hell Fire, even all that have lofty Houses, fine Buildings, Coaches, &c. Waiting-Men and Waiting-Maids, who drink Wine, Ale, &c. that have dainty Dishes, &c. And beg their Pardon for this your Presumption, and insolent Boldness. And as this is the right Method to spread Truth; if you be sincere herein, so I hope that God and all good Christians will forgive you: And as this is all the Harm I wish you, so I dismiss you, and remember that this is a merciful Sentence.

Some few Reflections on their Doctrine and Practice mention'd in this Section.

First, The main Reason why I thus proceed, is, to shew them their insolent Boldness, in assuming to themselves, (whilest Dissenters) a Power to give out a general Summons to the Arch-Bishops, Bishops, Deans, Prebends, Doctors, Vicars and Curates, yea, to all Prelaticals, to appear at their Courts, who never yet had any legal Power, either by Act of Parliament, or Great Seal of England, to erect such a Court or usurp'd Dominion over the free-born Subjects of England; and next to arraign, try, judge and condemn them, to bid them hold up their Hands at their Bar of Justice, and then to proceed to a final Sentence, and that Sentence to be to the Lake that burneth for ever and ever, even Hell Fire, as they may see in the three foregoing Precedents, (though I might produce three Hundred of the same Nature,) which I have taken out of the Books of their most noted Prophets. And all this is done to the Intent, that when they see this their Presumption and unparallel'd Impudence laid plain before their Faces, they may repent thereof, blush and be ashamed, beg Pardon of God and all Christians that they have slander'd, and do no more so.

Secondly, I have searched History, to find a Parallel amongst the antient Hereticks, for their 6 Lyes, and 25 Signs of their Hypocrisie, their Method of answering Books, their Errors, Blasphemies and Idolatries, their Contempt of the Person of our Blessed Saviour, and his sacred Ordinances, the Holy Scripture, &c. And I profess solemnly, that I cannot find a Parallel amongst them, together, with their insolent Boldness, in summoning a National Clergy, arraigning them, trying, judging, and condemning them, and finally sentencing them to Hell. But among the Infidels I have found something that resembles some of these their abominable Errors, Heresies and Blasphemies, which take as followeth, viz.

See Dr. Cave's Second Volume of the Lives of the Primitive Fathers, &c. Introduction, touching the State of Paganism under the Reign of Julian.

Reader, Note, That in the Parallel following, between Julian the Apostate and the Quakers, though short, it will be comprehensive, and shew, that both in Doctrine and Dissimulation they agree, as well as in their disagreement from all Christians upon Earth: I shall give you the Doctrine of each in their own Words, though not so fully, reciting Book and Page of the Quakers, as elsewhere, for brevity-sake, and where my own Words are put for Explanation, they are within Crotchets thus [], for distinction-sake, except where the Matter of Fact is clear, or consequential, viz.

I. Julian the Apostate, when he was Emperor, endeavour'd to weary out the Bishops and Clergy. This (says Dr. Cave) had been an old Trick, and vigorously attempted in all Ages: The Clergy have always been the great Eye-sore to Men of pernicious and Atheistical Principles, p. lx.

Quaker. And First of all, our Mouths were open'd, and our Spirits fill'd with Indignation against the Priests, and with them, and against them, we first began to make War. Epistle to George Fox's Great Mystery.

II. Julian Banish'd all that would not do Sacrifice to their Heathen Gods, p. xxxviii.

Quaker. Sound an Alarm (said G. Geo.) call up to the Battel; gather together for Destruction; draw the Sword; hew down all fruitless Trees; slay Baal, Baalim must be slain; all the Wiceling Priests must be turn'd [i. e. banish'd] out of the Kingdom. News coming up out of the North, &c. p. 27.

III. Julian took all occasions of exposing Christians, and of making them and their Religion ridiculous to the World, p. xxxv.

Quaker. All the Christians Preaching (said Fox, Book *ibid.*) Praying, Singing, Reading, Baptism, Sacraments, and all your Ordinances, Churches and Teachings, are Cain's Sacrifice; and their Gospel, Matthew, Mark, Luke and John, out of which they preach, is Death, Dust, and Serpent's Meat, feeding only Serpents, Dogs, and Swine. See also the three Precedents foregoing, where they call the Bishops Monsters, summons them to their Courts, arraigning, trying, judging, and condemning them, as the greatest Criminals; bidding them hold up their Hands at their Bar, then pronouncing a Sentence upon them to the Lake of Hell, and all to render them and their Religion ridiculous to the World.

IV. Julian Read the Scriptures for no other end but to cavil, or confute them, who in his Persian Expedition wrote seven whole Books in Confutation of Christianity, which were afterwards solidly and fully answer'd by St. Cyril of Alexandria, p. xxxv, xxxvi.

Quaker. For Julian's seven Books, the Quakers have wrote seven Hundred Books against Christianity. As to his reading the Scriptures to cavil at, &c. The Quakers likewise read them [tho' not in their Meetings] only to cavil with their Opponents, declaring plainly (as I have shew'd) That they are not the Rule of Faith and Practice to Christians: That they neither teach to worship and serve God: That they are a bewitching Letter: That they are the Christian's Idol: That they indeed quote them upon occasion, but that their quoting them is for the sake of them that believe them: And that their Sayings are of greater Authority than the Scriptures: That as to their Information, touching Religion, they are so useless, that they should have known their religious Duty as well, though there had not been a Word thereof written in the Bible.

V. Julian professed himself for many Years a zealous Christian; and to cast the greater Blind upon it, he took upon him the Conjure, enter'd into a Monastick Life, and suffer'd himself to be a Reader in that Church. This Hypocritical Garb he wore about him, till he was twenty Years old, when he put it off by degrees, p. xxvii, xxviii.

Quaker. The Quakers have dissembled their Religion not only 20 Years but 60 Years: Julian his 20 for the Empire, which he attained to: The Quakers 60 Years for a Toleration, which they claim, tho' no right thereunto, as I have shew'd Sect. XXXVIII. This their Tempering and Hypocrisie is lively represented, in the Sermon I prepar'd for George Whitehead, Sect. XL. wherein I have shew'd, that in one sort of their Books design'd for the view of the Government, they pretend to own, believe, and confess to some Things held by the Orthodox, as Julian did, whilst in their other sort of Books directed to, and read amongst their Disciples, they contemn and vilifie the Scriptures in the most odious Terms of Reproach they can invent.

VI. Julian, When he spoke at any time of the Person of our Saviour, he would give him no other Title than the Son of Mary, or the Galilean; and by a particular Law commanded that the Followers of our Lord should not be call'd Christians, but Galileans, p. xxxvi.

Quaker. But herein the Quakers not only vie with him, but in some Cases out-do him; for they call all that follow our Lord Jesus Christ, in the Observation of his sacred Ordinances, Apostates,

Apostates, yea, all Christian Kings (and consequently Queens) that have been since the Days of the Apostles, **Apostates** and **Spiritual Egyptians**; yea, all Christians of what Society soever, between them and the Apostles; **Apostates**, and as to the Person of our Saviour, they declare plainly by their Prophet *Bayly*, in his Works, That to them his Person is no more than the Person of another Man: Nay, more, That he is a false Christ, says *John Gould*; an Idol, a dead God, says *Burrough*, with many other contemptible Names; setting up their Light within to be the true Christ; and that there is no distinction to be made between them and Christ: And therefore they affirm, That the Name Jesus and Christ belong to every Member of their Church, as well as to Jesus Christ that suffer'd at Jerusalem, whom they testify is not properly Christ the Son of God.

VII. **Julian** taught, saying, *Why do any worship Jesus, as God the Word, whom neither they nor their Fathers ever saw or knew? But the great Sun, which from Eternity all Mankind doth see and behold, and worship, which is the living, animated, and beautiful Image of the intelligible Father.* See *Julian the Apostate's Life* by *Samuel Johnson*. Edit. IV. p. 4.

Quaker. But why then do any follow the Priests of England any longer? And why do others dispute about, and talk so much of the Body [meaning the Person of our Saviour] which they never saw nor knew? Is it not better to be silent, and to know God that dwells in his People, the Light within?—And then whether or no those obey not *Moses*, who leave the Priests, and come to the Light within? And whether such, who are come to Christ, [i. e. the Light within] should always be looking after his Body, (a Man they never saw or knew) his Miracles, Baptism, or Supper without them, or wait to receive the Light within? To all that want Peace with God, &c. p. 10, 11. By *Humphrey Smith*. Printed 1660. [Again, that we may see Quakerism is all of a piece, and that the more honest among them do sometimes unboast themselves, and shew, that tho' they agree with the Pagans, yet that they disagree with all Christians upon the face of the Earth, and that in the Root and Foundation of the Christian Religion. Hear one of their early Preachers], viz.

I shall witness faithfully to the Truth, as it is known and practised by the Holy People of God, call'd Quakers, with whom I now walk, and of whom I declare and testify, that they are built, and rooted in and upon the right Foundation, Christ the Light within; whereupon it is evident, that we differ in the Root and Foundation from all the People in the World, [except *Julian* the Apostate, and other Heathens] tho' of several Forms and Perswasions: For plainly, the Papists, the Prelates, the Presbyters, the Baptists and Independents, though they all differ in their Form, Appearances, and circumstantial Opinions, yet do they all agree, and meet in one and the same Faith, Foundation and Root. *The Strong Man Arm'd*, &c. p. 1, 12. Printed 1674. By *Jam. Jackson*.

VIII. **Julian's great Officers** (says *Dr. Cave*)

walked apace after his Example: His Uncle *Julian* who was Governour of the East, entering into a Church of the Christians at Antioch, piss'd against the Holy Table, and when *Euzojus* reproved him for it, he took him a Box on the Ear. And his Colleague *Felix*, Keeper of the Imperial Treasures, and who in compliance with *Julian* the Emperor, had renounced his Christianity, taking up the Communion-Plate, See (said he in Scorn) in what brave Cups and Vessels the Son of Mary is serv'd. But behold (says *Dr. Cave*, quoting for his Authority *Theod. l. 3. c. 12. p. 13, 135. Philost. l. 7. c. 10. p. 506.*) the Justice of the Divine Providence that immediately overtook these blasphemous Miscreants.

Julian (Uncle to the Emperor) was seized with a miserable Distemper, his Bowels rotted within him, and his very Excrements flow'd out of his prophane Mounth; and after having lain forty Days together under the most unconceivable Torments of his Bowels, he breath'd out his miserable Soul. *Felix* had a quicker Execution, for one of the master Veins breaking, all the Blood in his Body empti'd it self out at his Mouth, to the Horror and Amazement of all that saw it, and in less than ten Days time he vomited up his Blood and his Soul together, p. xxxvi.

Quaker. The Bread which the World breaks, is Carnal, and only feeds the carnal Body, and so likewise is the Cup they drink of, which is the Table of Devils. *Parnel's Works*, p. 69. Again, Their Sacrament is Carnal, and their Communion is Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils, saith *Fox* in his *News coming up out of the North*, &c. p. 141 and said (blasphemously) to be given forth from the Mouth of the Lord.

Now which of these two Instances is the greatest Contempt of that sacred Ordinance, viz. **Pissing** against the Holy Table, or calling it the Cup and Table of Devils, I will not determine. But sure I am, that the very same Methods that *Julian* the Apostate did take to extirpate Christianity, the Quakers have taken both by their Doctrine and Practice, of which these Reflections are certain Signs.

And to compleat this Parallel, *Will. Penn* and *Geo. Whitehead* have wrote in their Book, *The Christian Quaker*, &c. p. 10, to p. 48. and p. 115, 116, 117. about 70 Pages in Defence of Gentile Divinity, and more Pages against the Christians. Likewise *G. Fox* wrote a Book on purpose to exalt Gentile Divinity above that of the Christians, thus intitled, *The Heathens Divinity set upon the Heads of all call'd Christians*, who say that they had not known that there had been a Christ, unless the Scriptures had declar'd it unto them, &c. See Part II. p. 40, 41. for more of this.

But notwithstanding all this, and a thousand times more, yet has *Penn* the Forehead to tell the Government, saying, *Because we are separated from the publick Worship, it is too generally concluded that we deny the Doctrines received by the Church; whereas setting aside some School-Terms, we hold the Substance of those Doctrines believed by the Church of England.* See his Book, *The Truth of God, as held by the Quakers*, p. 48. Printed 1699. Now the Emphasis lies in the Word **as**, viz. **as** held forth, taught, and profess'd by the Quakers

Quakers; namely, of set-purpose to deceive the Nation, yea, if it were possible, the very Elect, *Matt.* 24. 24. See *Part IV. Sect. XIV.* where it is shewed that they deny the whole Christian Religion, which with what is above, where they confess they differ in the Root and Foundation from all Christians in the World, do more than sufficiently discover *Will. Penn's* Hypocrisy.

But having more to say touching these *False Christs*, (*i. e.* Quakers prophesied of by our Saviour, *Matt.* 24. 5, 24. touching their Idolatry. Instance VII. hinted at p. 555. who preach from their Light within, and to the Light within them; that this their Light within is their Idol-God, and that they worship it as God, both within themselves, and within one another, their **God making their God**. For as Mr. *Wiggan*, in his Book, *Anti-Christ's* strongest Hold overturn'd, &c. p. 59. have very truly said, *viz.* That if they call the Light that is in every Man Christ, they set up an Idol; and if they worship that Light as Christ the Redeemer, they are Idolaters. Which that they do I shall prove. For as Dr. *Cave*, Vol. II. p. 476. well observes, saying, *St. Chrysostom* countermined the Arians in their own way, so have I endeavoured to confute the Quakers from their own Methods; and of the Danger hereof. *George Fox* was not altogether ignorant, as great a Blunder as he was, for thus said he in his Journal, p. 418. *viz.* I took notice (said he) that those who run out from Truth, [meaning such as

left them, and embraced Christianity] that they do most hurt among Friends and others, and in these I have seen fulfill'd, what the Lord did long since shew me, [his guilty Conscience made him fear a Discovery of their Villanies] that such should be greater Deceivers than all the Priests and Professors, &c. fearing (no doubt) that of all People, such who had been deceived by them, and upon Conviction of their Errors, left them, were the most likely to make a Discovery of their most profound Subtilties and deep Hypocrisies. I shall conclude in the Words of the Reverend Mr. *Cockson*, in his late Book, *The Spirit of Quakerism, a Spirit of Falshood and Deceit*, &c. p. 1. Printed 1709: *viz.* That Lyes are the Quakers only Refuge in their uttermost Extremities; for [saith he, and that truly] if ever Impudence insulted over Honesty, Falshood over Truth, Rage, Malice and Revenge over Innocency, you will certainly find all this shamefully exerted in their Writings. Thus does this worthy and learned Divine of our Church agree with all the painful Ministers of the Gospel, who have been concern'd in this Controversie, from the Year 1650, to 1710. And to which Truth I subscrib'd, and for the future I expect the same. For if the *Ethiopian* can change his Skin, or the *Leopard* his Spots, then may the Quakers, (whilest they continue such,) who are accustomed to Railing, Revenging, Maliciousness, Lying, and Dissembling, learn to do well, and to act and write as become Men of Honesty and Integrity.

Another Sign of the Quakers Hypocrisy, touching their Sufferings.

In their Book, *The Suffering Case*, &c. Presented to both Houses of Parliament, 1702. There is a great Cry, but little Wooll, considering their Art of Magnifying, *viz.* for Eleven Years, in all the Counties in England and Wales, compared with these parallel Cases following. As

1. In their Book, *A Lamentable Cry*, &c. they have printed *Samuel Cater* a Sufferer 20 l. for preaching at a Meeting in *Phakenham* in *Norfolk*, when he suffered not a Groat; yet 9 Years after the pretended Suffering, they set forth this Suffering.

2. *Thomas Richardson* (say they) was committed Prisoner to *Wisbech Gaol* by two Priests; which is false in Fact.

3. That he was kept Prisoner a whole Winter, without so much Wood as would make him one Fire; which is literally true, and would have been so, had they said two Years; but false, in that we had Coals at 5 d. or 6 d. the Bushel, (I being then Prisoner with him from first to last) who dy'd in 1665. This they presented to King and Parliament 1680. sign'd by *George Whitehead* and others.

4. In their Book presented to King and Parliament 1664. amongst other things they thus complain.

5. We suffer because we do not observe Fast Days.
6. We suffer because we speak in Steeple-Houses.
7. We suffer because we cannot put off our Hats.
8. We suffer because we cannot make Courtesies.
9. We suffer because we say thee and thou.
10. We suffer because we deny Games, Sports, &c.
11. We suffer because we deny eating and drinking to excess.

12. We suffer because we cannot wear powder'd Hair, &c.

13. We suffer because we deny the World's Fellowship.

14. We suffer because we cannot wear costly Apparel, with Gold, Silver and Pearls, with which we have no Fellowship.

For proof of these their Sufferings, and others like them, taken out of their Books, presented to Authority, see *Part IV. Sect. XXI.* where the first Three are deep Hypocrisy, and false in Fact: The Fifth and Sixth they bring upon themselves justly. The last Eight Particulars are downright Lyes; for there never was any Law to enjoin them to those things, nor can they shew a Justices Warrant, by which they suffer'd, to prove the same. These are the Men who can thus Dissemble and Lye in the Face of the Sun. For which see *Sect. XXXVII.*

In p. 24. they complain of the Clergy's Pride, Malice, Revenge, &c. It may be they call'd these Clergy-men that prosecuted them (if they did so prosecute them) as they do in Print, *viz.* *Witches, Devils, Anti-Christ's, Baal's Priests, Sodomites, Blood-Hounds, Monsters*, &c. And if so, such Provocations may make good Men do what otherwise they would not: for it is every Man's Interest to come within his own the nearest way, and with the least Charge; and were not the Quakers Stubborn, as well as Disobedient to the Laws, they would pay 10 Groats, (as they Note in p. 2.) 5, 10, 20, or 30 s. of due Debt, rather than spend on Lawyers twenty times as much; besides, in some places, thro' their Flatteries and other Methods, they have so prevail'd with some Justices, that it is hard for them to get their Dues; so that there often is a Necessity to make use of the *Exchequer* for Relief in that Case. And besides all this, if all the Men in *Great Britain*, who hath been litigious for this 11 Years, and stood Suit against just Debts of 5, 10, 20, or 30 s. should bring up to the Parliament their Sufferings, which they bring upon themselves, and pray to have the Laws repeal'd; as I conceive that such their Sufferings would treble the Sum here complain'd of, so would their Presumption be great.

February 9. 1709.

FRANCIS BÜGG.